

THE
CITIES VISITED
BY
ST PAUL

REV. S. LEATHES, M.A.

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THE

Cities Visited by St. Paul.

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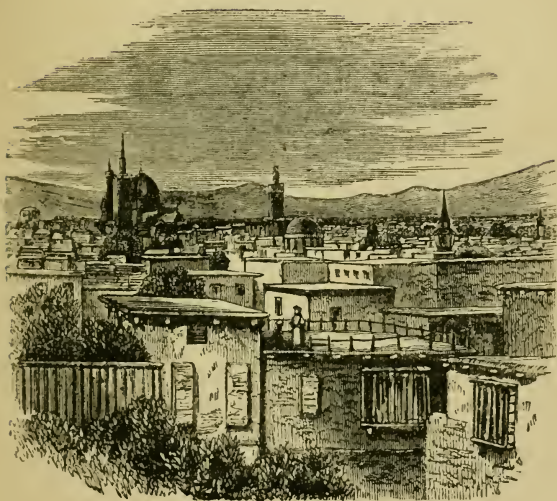
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THE CITIES VISITED BY ST. PAUL.



I.—DAMASCUS.

THERE must have been few places in the world, not even excepting Tarsus, a city in Cilicia, or Jerusalem, the Holy City, that had so much interest for St. Paul, or were so enshrined

in his holiest associations, as Damascus; for it was there that Jesus Christ, the Son of God, was "revealed" in him (Gal. i. 16). And there are few cities in the world, not even excepting Rome or Athens, that can have so much to interest the modern traveller as Damascus. Historically, there is hardly any that can compete with it, as far as antiquity is concerned, for Damascus must have watched the flight of nearly, if not upwards of, forty centuries; and the testimony of those who have visited it is unanimous as regards the beauty of its geographical situation.

It may be worth our while to relate briefly some of the principal points of interest, whether in the history or geography of this renowned city.

The earliest that we know of Damascus—if indeed it can be trusted—is what is told us by Josephus (*Ant.* i. 6), that it was founded by Uz, the son of Aram, the son of Shem, and consequently in the second generation after the Deluge; but with this exception, the first mention of it is in connection with the history of Abraham, when it was already in existence as a well-known city (Gen. xiv. 15). He is said to have discomfited the confederate kings who had pillaged Sodom to "Hobah, which is on the left hand," that is, to the north, of Damascus. Abraham chased them, as we should say, *beyond* Damascus. Josephus also mentions a tradition that Abraham

reigned as king at Damascus, and that a village was shown in the time of his informant, Nicolaus of Damascus, which was called the *Habitation of Abraham*. Strange to say, even now, about three miles north of Damascus, there is a spot highly venerated by the Mohammedans, and called "the praying-place of Abraham." Here he is said to have offered thanks to God after the discomfiture of the kings.

According to the present authorised version of Gen. xv. 2, Abraham's "steward" was one "Eliezer of Damascus." This passage, however, is very obscure, and it can hardly mean that Eliezer was "of Damascus," though the name of that city appears to have been part of his name. In the text there is a play upon the word, inasmuch as Eliezer is called ben-meshek, and the name of the city is dammese*k* (the s and k are here printed in italics, to distinguish them from other letters in the Hebrew alphabet which have a similar sound).

As Abraham was the ninth in generation from Shem, Damascus must have been a place of considerable antiquity even in his days, if the account of its foundation which is given by Josephus is true. In fact, this account would make it to be now more than 4000 years since it became a city. Certain it is that whenever the first Aramite

settlers sought a home in the north-eastern districts of Syria, Damascus would have been one of the first sites chosen for a city, from the beauty, fertility, and salubriousness which distinguish it.

After the time of Abraham we do not meet with the name of Damascus in Scripture again for a period of 800 years, until the wars of David. It is not included in the enumeration of territory assigned to Israel (Numb. xxxiv.), and this fact is incidentally a collateral proof of the genuineness of the Pentateuch, inasmuch as Damascus did form part of the dominions of Israel in the time of David, Solomon, and Jeroboam II., and a person writing so late as the time of any one of those kings, would have been likely to include it in the promise given to Abraham (Gen. xiii.), or that made by Moses in Numbers. It would surely have been a very tempting opportunity for a writer in the time of David, when he was placing garrisons in Damascene Syria, and the Syrians became his servants and brought gifts, to have represented this brilliant extension of his dominions as the subject of an ancient prophecy, as a fulfilment of some of the earliest promises made to the nation in its infancy. Nothing would have been easier if he could have ventured so to impose upon the national or the royal credulity. That this is not the existing form of these promises may be taken

as an undesigned indication of their just claim to an earlier date. It is moreover, perhaps, worthy of remark that the writer adds, in connection with *this* event, that "the Lord preserved David whithersoever he went;" because, in this particular instance, he was not carrying out any ostensible or proclaimed intention of God, but was led on by the impulse of conquest and by the natural course of events beyond the original limit of Israelitish dominion. The Syrians of Damascus had come to the succour of Hadad-ezer, who may not improbably have reigned over "the entering in of Hamath," which was a part of the ideal territory of Israel, and it was in doing this that they were defeated and became "servants to David;" the same remark is placed by the writer of Chronicles in another connection, that namely of David's victories over Edom, but this fact need not lead us to modify what has been said, when we bear in mind the command of Moses with respect to Edom (Deut. ii. 5), a passage, by the way, equally inconsistent with the theory of a late authorship of the Pentateuch.

The next we hear of Damascus is in the reign of Solomon, and supplemental to this episode of Hadad-ezer; for it appears that Rezon, the son of Eliadah, had fled from his lord, Hadad-ezer, king of Zobah, after David's victory over him, and,

having gathered together a band of men, became captain over them, much in the same way that David himself had done in the time of Saul, and eventually succeeded in establishing himself at Damascus and reigning there, either in the latter years of David, or, more probably, in the time of Solomon. By this stroke of successful feudatory warfare, he became "an adversary" to king Solomon, and a sworn foe to Israel.

Damascus also enters into the history of Elijah, and was destined to feel the direct influence of his prophetic mission. After his fit of despondency at mount Horeb, he was bidden first of all to return on his "way to the wilderness of Damascus," and to anoint Hazael to be king over Syria, while at the same time Jehu was to be designated as king of Israel, and Elisha as prophet in his stead. Before this promise was fulfilled, we find the then king of Syria, Ben-hadad, making a compact with Ahab to the effect that he should make "streets" for him in Damascus, as the father of Ben-hadad had made in Samaria: pointing, not improbably, to some sort of commercial treaty or understanding between the two nations.

Naaman, the Syrian, alludes to the surpassing beauty of the geographical situation of Damascus, in his famous reply to the directions of Elisha concerning his leprosy: "Are not Abana and

Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" These rivers are now represented by the Barada and the Awaj, the former of them flowing from the centre of the Anti-Libanus, and the latter from the side of Mount Hermon, and each emptying itself into a separate inland lake.

We are not told that Elijah at any time actually visited Damascus, but Elisha, his successor in the prophetic office, is found there (2 Kings viii. 7); and on this occasion it was that the remarkable interview occurred between him and Hazael, in which the prophet foretold to him, with tears, the atrocities he should execute upon Israel, when with fatal self-ignorance he replied, "Is thy servant a dog, that he should do this great thing?"

The brief narrative of the prosperous times of Jeroboam II. is the next that brings Damascus before our notice. We are told that he recovered Damascus and Hamath, which had belonged to Judah, for Israel (2 Kings xiv. 28), in a passage which wonderfully illustrates the essential unity of the divided kingdoms in the mind of the historian. There is in his work no trace of partiality for the kingdom of the secession, but for all that he still looks upon the dismembered tribes as an integral portion of a kingdom in idea yet undivided, and the cities which were lost to Judah

are still not wholly lost if they are recovered for Israel. Brilliant as this period must have been for the annals of Israel, it is not a little striking that the sacred historian has passed it by with cursory notice, doubtless because it did not furnish material for the more important purposes of his great work.

The next reference to Damascus is one that shows us the influence of Syrian idolatry upon the chosen people in the time of Ahaz. It appears that Ahaz had found it convenient,—though, indeed, as the issue showed, it was a very short-sighted policy,—to cultivate the friendship and alliance of the king of Assyria, to strengthen himself against the nearer and threatening power of the king of Syria. In consequence of this friendship, Damascus fell under the sword of Tiglath-pileser, and Ahaz hastened to meet the conqueror who had succoured him, within its walls. While he was here the king of Judah saw an altar which pleased him so much that he desired the high-priest Urijah to have one made like it in Jerusalem. It is the more remarkable that Urijah should have hastened to carry out the king's instructions, and should have allowed him even to sacrifice upon the altar, because it would seem that this very Urijah was one of the "faithful witnesses" chosen by the prophet Isaiah (viii. 2) to "record" or attest

his prophecy concerning the birth of his son Maher-shalal-hash-baz. The prophet's selection, however, was probably in consequence of Urijah's official position, and of that alone; if otherwise, this circumstance is but one instance out of many that serve to show how easy it is for actions that assume their true character and appearance when looked at in the light of subsequent events, to be completely disguised by the influence of contemporary motives and impulses. The actual and intrinsic good and evil are seldom brought into vivid and striking contrast, but commonly shade off the one into the other, so that the radical difference between them is not discerned. This may serve in some degree to account for the conduct of Urijah; but in the case of Ahaz there seems to have been a more determined definition, for in the Second Book of Chronicles we are told that "he sacrificed unto the gods of Damascus, who smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me." In connection with this apostasy, we read of many captives being taken to Damascus, as some years before, in the reign of Joash, the spoil of the princes of Judah had likewise been sent thither. In those days it was doubtless a dreaded name to Israel and Judah, second only to that of the Assyrian power.

This is the last time that Damascus comes before us in the historical books of the Old Testament. There are many allusions to it in the poetry of the prophets. In Canticles we read of "the tower of Lebanon, which looketh toward Damascus." Isaiah had the courage to predict, even at the time when Ahaz was coquetting with the idols of Syria, that "the riches of Damascus . . . should be taken away before" the monarch of the North, "the king of Assyria" (viii. 4). He represents the king of Assyria as putting Samaria and Damascus in the same category of vanquished cities (x. 9) that formed the glory of his "princes," who were "altogether kings." His seventeenth chapter contains "the burden of Damascus," in which he declares that it "is taken away from being a city, and shall be a ruinous heap," and that "the kingdom shall cease from it." Jeremiah takes up the same strain, saying, in the name of the Lord, "I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad." He pictures Damascus as a beautiful woman, fleeing from the sword of the conqueror. "Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail. How," he exclaims, "is the city of praise not left, the city of my joy!" Ezekiel recounts Damascus among the merchants

of Tyre, her chief articles of commerce being "the wine of Helbon and white wool." Amos, the contemporary of Isaiah, writes: "Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron": uttering the very threat which was afterwards repeated by Jeremiah. Finally, Zechariah has an obscure allusion to Damascus as being the "rest" of the land of Hadrach, or of the burden of the Word of the Lord, "when the eyes of man, as of all the tribes of Israel, shall be toward the Lord" (chap. ix. 1).

Little is known of Damascus from the sources of secular history after its conquest by Tiglath-pileser, when it became a tributary of the Assyrian kings; but it probably followed the fortunes of Assyria, and passed under the rule of the Medes and Persians. It was still the principal city of Syria till after its conquest by Alexander, when it was eclipsed in importance by Antioch, which was built by his successors. In the war between Pompey and Mithridates it fell under the dominion of the Romans, and in the time of the Apostle Paul was held by Aretas under them. The connection of Aretas with Damascus, however, at this period, is a matter of considerable difficulty. Aretas was father-in-law of Herod Antipas; his own

capital was Petra, and he had for some time war with Antipas on account of his daughter having been divorced by him for the sake of Herodias. A battle was fought, which resulted in the total overthrow of Antipas; whereupon he applied to Tiberius for help, who sent Vitellius, governor of Syria, to his aid. While, however, this general was on the march, he heard of the death of Tiberius, and retired to Antioch: thus leaving Damascus open, at any rate for a time, to the advance of Aretas, who appears to have availed himself of the opportunity. It was while the governor (or ethnarch), under this Aretas, "kept the city of the Damascenes with a garrison," that the converted Saul was "let down by the wall in a basket" (2 Cor. xi. 32, 33).

After this time its fortunes ceased to be conspicuous till the memorable year 634 A.D., when the Mohammedan army entered its gates. Thirty years afterwards it became the capital of the Omeiade caliphs, and the centre of a vast empire, extending from Persia to Spain, until, in the year 750 A.D., they were supplanted by the Abbasside dynasty, who transferred the seat of government to Baghdad. In the period of the Crusades, Damascus was the capital of the illustrious Saladin, the contemporary of our Richard the First. Afterwards, in the 14th century, Damascus fell under

the scourge of Timur or Tamerlane, who is justly denominated by Arab writers "the wild beast." He destroyed its libraries, dissipated its wealth, scattered its manufactures, carrying off its far-famed sword-cutlers to Ispahan, and put its inhabitants to the sword. A century later Damascus fell into the hands of the Turks, and it is still subject to the Sultan. Such have been the varied fortunes of this famous city during the period of four thousand years.

From the history of the Acts, it is plain that the preaching of the Gospel very early found a home at Damascus, otherwise Saul would not have been despatched thither to bring the men and women of "the way" bound unto Jerusalem. It was when the city walls must have been visible in the distance to the band of travellers, that the bright light from heaven shone round about him, and he fell to the earth with the voice and name of the persecuted Jesus sounding in his ears. There was something providential in the choice of this particular place and time for the scene and hour of his conversion. For being naturally taken to Damascus, his connection was severed with his former companions at Jerusalem, and he fell at once into the influence of the very society that he came to persecute. The path of his transition to the faith of Christ was thus smoothed. Old

ties being broken, new ones were more easily formed, and forthwith "he preached Christ in the synagogues, that He is the Son of God." It is indeed a question where we are to place this "preaching," with regard to the visit to Arabia mentioned in the first chapter of the Epistle to the Galatians. He says himself that "immediately" after his conversion he went into Arabia, and returned again to Damascus; in which case we must suppose that the visit to Arabia took place before the "certain days" that "he was with the disciples which were at Damascus" (Acts ix. 19). It is a remarkable fact that in the city where "he confounded the Jews, . . . proving that this is very Christ," the Greek inscription still read over the principal door of the great mosque, which for upwards of a thousand years has been in the possession of the Moslems, but in the time of Constantine was a church dedicated to John the Baptist, should run as follows: "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion is from generation to generation."



II.—TARSUS.

NONE of us can shake off the associations of our youth. The lessons that are learnt in childhood are the last that are forgotten. A man's real

education commences, not at college or at school, but at his mother's knee. The influences of home are deeper and more permanent than any other. And that which constitutes an education is by no means exclusively, or even principally, our familiarity with books, but our intercourse with men, the companions with whom we associate, the examples that are placed before us, the situations we are thrown into, and even the natural scenery we behold habitually. The influence received by these things is undoubtedly proportionate to the plasticity of our minds; but in youth every one's mind is more or less plastic, and has a tendency to receive impressions, like the soft wax beneath the signet. Thus there is probably no great character of history who has not been moulded, consciously or unconsciously, by the scenes of his childhood and the places in which his earliest years were passed.

Teachers in schools cannot too carefully remember this. For it is impossible to calculate the influences there at work. Some incident or lesson may leave a mark that is absolutely indelible. Memory is always capricious, and the things which remain with us are oftentimes not those which, in themselves, are the most important, or the most impressive. Who can tell, therefore, what may not be the ultimate effect of influence

exerted, of example set, and of manners and habits cultivated in the school?

Few persons have been destined to exercise a wider or more permanent influence upon mankind than the Apostle Paul. Judged by the abiding results of his work, he is undeniably one of the greatest men the world has ever seen. And this is not merely the Christian estimate of his character; for his influence on the Christian world is a fact which is as patent to those who are not Christians, as to those who are. The value set upon the work will, of course, differ, but the work itself must remain the same.

Tarsus, which is known as the birthplace of this great Apostle, was a city of Cilicia, a province of Asia Minor, at the south-eastern angle of that peninsula, where it abuts on Syria. It was situated on the river Cydnus, which flowed through it, and divided it into two parts, as the Thames divides London, and as Paris is divided by the Seine. From Tarsus to the sea the distance is some ten or twelve miles. In ancient times the river was navigable as far as Tarsus, but at present only the smallest boats can pass the bars which have been formed by the deposit brought down by the stream. Inside the bar, however, the river is deep, and somewhat less than two hundred feet in width. The water is cold and the current swift. Alexander the

Great nearly lost his life from a fever, caught by plunging into the Cydnus to bathe when he was greatly heated. In spring-time the stream is swollen, from the snows which it carries down from the range of the Taurus mountains, that rise in grand and magnificent variety, and form an imposing background to the city.

In a place, then, of this character it was that Saul of Tarsus passed his youth. He was of pure Hebrew blood, and his family was one of many Jewish families that resided at Tarsus. From the first dawn of consciousness he must have gazed on the Taurus mountains, rich with the many hues of sunrise and sunset, and their beautiful alternations of light and shade; and often, as a boy, he may have played on the banks of the Cydnus, and perhaps bathed in its cold and turbid waters. As yet he was all unconscious of the mighty destiny that lay before him; but we may well believe that the voice of God in nature spoke to him even thus early through the noble mountain scenery of his native town.

Tarsus, though built at the foot of a mountain chain, was situated in a fertile plain, and, from its connection with the sea, was the meeting-point of several of the high roads of Cilicia: it was the principal city of the province, and, in fact, one of the most important places in Asia Minor. The first

historical mention of Tarsus is in connection with the march of the younger Cyrus. Xenophon describes it as a great and wealthy city, in an extensive and fruitful plain, at the foot of the mountain passes, known as the Cilician gates, leading to Cappadocia and Lycaonia. At that time it was the residence of the king of Cilicia, who was a subject of the Court of Persia, and being but a dubious ally of Cyrus, on his arrival at Tarsus the city was given over to plunder. Ultimately, however, a treaty was concluded, and Cyrus remained there for twenty days. Afterwards, in the time of Alexander's victorious march through Asia Minor, the Satrap of Persia, who was the governor of the city, fled at his approach, and Tarsus once more fell victim to the forces of the stranger. Alexander was prevented from continuing his march, because of his fever, and was laid up here till he was sufficiently recovered to proceed. After the fall of Alexander, Tarsus, with the province to which it belonged, was included in the Syrian kingdom of the Seleucidæ; but for a short time it was subject to Egypt, under the second and third Ptolemy. Tarsus passed from the dominion of the East to that of Western Rome, under Pompey; but, in the war between him and Cæsar, it took the part of the latter, for which it was punished and plundered by Cassius. Subsequently it was indebted to Mark Antony for the

privilege of municipal freedom. Here it was that Antony received Cleopatra, as she sailed up the Cydnus in a gorgeous boat, impersonating the Goddess of Beauty. As Shakespeare says—

“For her own person,
It beggared all description : she did lie
In her pavilion—cloth of gold of tissue—
O'er-picturing that Venus where we see
The fancy outwork nature : on each side her
Stood pretty dimpled boys, like smiling Cupids,
With divers coloured fans, whose wind did seem
To glow the delicate cheeks which they did cool,
And what they undid did.”

Still further advantages were conferred on the city by Augustus, and it is designated on coins as *libera civitas*. Under the empire it played a prominent part in the wars of Rome with the Parthians and Persians. Several of the later emperors died at Tarsus ; and Julian the Apostate was buried in one of its suburbs. The city maintained its wealth and importance till it fell under the power of the Saracens. Once only was it taken from them by the Emperor Nicephorus ; but they soon recovered it, and have held possession of it to the present time, in the persons of their representatives, the Turks. The modern name of it is Tersoos.

Not only for commerce was the ancient city famous, but also for its schools of learning. Under the early Roman emperors it was a celebrated place of education ; and by some was ranked second only to Athens and Alexandria. It was the residence of

several eminent Stoic philosophers, among others the tutors both of Augustus and Tiberius.

This is about all that we are able to glean as to the historical and local description of the well-known city of Cilicia. We pass now to its more immediate connection with St. Paul.

At what age St. Paul left Tarsus we do not know. In later times it was at five that a Hebrew boy had to study the Bible, at ten the Mishna, at fifteen the Talmud. It can hardly have been before he was fourteen or fifteen that the youthful Saul would have been sent so far from home as to the Holy City, and his bringing-up at the feet of Gamaliel would probably not begin much before he was that age. Whether he returned to the home of his youth after his education was completed is not certain, but very probable. There is no evidence of his having been resident in Jerusalem during the period of our Lord's ministry; but after the day of Pentecost and the birth of the Christian Church, he was energetically occupied there as a strict and zealous Pharisee. Then came his conversion, when—as, according to an ancient tradition, he was born the second year after Christ—he may have been perhaps from thirty to five-and-thirty, which was followed by the three years he spent in Arabia, and the time that he preached at Damascus.

It is plain that his connection with Tarsus cannot have been wholly broken, because it was to Tarsus that the disciples forthwith sent him, after, having escaped from Damascus, he had attempted unsuccessfully to mingle with the Jerusalem Christians, whom he had before persecuted. They looked naturally to his earliest home as the most eligible place of refuge for him to flee to (Acts ix. 30). The relation of Paul to Tarsus corresponds to that of Andrew to Simon in the Gospel history; having himself discovered the Messiah, the first person Andrew was anxious to bring to Him was his own brother. So we find Syria and Cilicia prominent among the regions that Paul visited and revisited. It was his brethren in the flesh after whom he ardently longed, that he might bring them unto Christ.

While the Apostle was at Tarsus, during this visit of unknown length, Barnabas, who had introduced him to the elders at Jerusalem, came thither to seek for him. The character of Barnabas, briefly as it is sketched in the Acts of the Apostles, is one of great nobleness and generosity, and it must have been specially attractive to a man of St. Paul's character, and specially ready to find a friend in him. We know the closeness of their intimacy up to the moment of one sad breach—how they went hand-in-hand together in preaching the

Gospel of their common Master all through the first apostolical journey. And it is gratifying to be able to believe that, years afterwards, their union was restored. We hear no more of Barnabas in the apostolic record; but in the First Epistle to the Corinthians, ix. 6, St. Paul himself speaks of him as he would hardly have done had the breach still continued. And this Epistle was written perhaps after an interval of five or six years from that event. It is, indeed, hardly conceivable that a contention, however sharp at one time, would have been suffered to rankle in the breasts of two such loyal servants of Jesus Christ as Paul and Barnabas, even though the immediate cause of it may have been, as it not improbably was, a question of principle. From Col. iv. 10, and 2 Tim. iv. 11, we find, moreover, that Paul was reconciled to Mark, who had been the occasion of the quarrel; and from this alone we might well assume that his breach with Barnabas was at an end.

St. Paul left Tarsus with Barnabas for Antioch, and remained there for a whole year, during which time it would seem that the disciples first acquired the name of Christians. There is no mention made of any visit to Tarsus during their first apostolical journey; but a reference to the map will show that they were not far from it when at Derbe, being separated only by the Taurus mountains. It seems

not unnatural to suppose that a predilection for parts familiar to the Apostle in youth may have had something to do with the early scene of his labours being laid in this part of Asia Minor. As Syria and Cilicia are especially mentioned in the second apostolical journey, Tarsus was, in all probability, included: at the same time it is observable that the associations of the new man everywhere predominate. Ties much stronger have been created with Derbe and Lystra than any that bind him to the city of his natural birth. Thus, in his own history, he illustrates the truth of his words to Corinth: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Whether he ever visited Tarsus at any later period of his life does not appear. It is conceivable that he may have done so, though the occasion for it is by no means plain. In Acts xviii. 23 he can, indeed, scarcely have failed to visit Tarsus, unless he had some object in omitting it which does not appear, and is inconsistent with other considerations.

The Apostle's "freedom" is a point that deserves to be briefly mentioned. He was not free because of the privileges bestowed on Tarsus by Antony or Augustus. Subsequently the city did, indeed, become a Roman *colonia*, in right of which its citizens would have been born free; but Paul's free birth

must have arisen from other causes, though we do not know what they were. It is manifest that he did not draw this privilege from his birthplace, because, in the twenty-first chapter of the Acts, ver. 39, before the attempt is made to scourge him, he professes himself a native of Tarsus, the mere mention of which fact would have been sufficient protection, had its citizens been free. He probably inherited the right from his father, or one of his ancestors, who had acquired it, either for services rendered to the state, or by purchase. In the consequences of the fact, as they must have made themselves felt in St. Paul, we can only discern an instance of the Providence of God in permitting them to operate in the life of one who was chosen to be so marked an instrument of His glory, so that, doubtless, in many ways his usefulness was increased and his safety guaranteed.



III.—ANTIOCH.

THE next city visited by St. Paul which demands our attention, is the Syrian Antioch. To Christians there are few, if any, cities that can possess greater interest. Jerusalem was, of course, “the mother of us all,” as being the birthplace of the new society, and as representing the old society which it superseded; but in Antioch the name of Christian was

first heard (Acts xi. 26), the name which, being Gentile in its formation, was applied perhaps in the first instance chiefly to Gentiles, or at least to Jews with a considerable admixture of Gentiles (Acts xi. 20, 21); so that if Jerusalem was necessarily the mother of the Jewish Christian Church, Antioch was emphatically the mother of the Gentile Church. It was the first city of the Gentile world in which the new faith took root; and as it is a pleasure to most of us to revisit in after life the place of our birth, so must it be a pleasure to Christians in these last days of the mature growth of Christianity to review the history of a place like Antioch, and to trace the features of its geographical position.

In our notice of Tarsus, we had occasion to speak of the Taurus mountains, at the foot of which that city lay. A traveller who followed the Taurus range in an easterly direction would eventually be arrested by the chain of mount Amanus, which, reaching to the south, confronts the Lebanon, and is divided from it by the river Orontes, which, bursting through these two mountain chains in a south-westerly direction, after flowing northwards for many miles between the Libanus and Anti-libanus, empties itself into the sea not far from Seleucia, the port of Antioch. At this point, and on the left bank of the river, stood the city of Antioch. It was formerly called, in consequence, Antioch by

the Orontes, and also, from its being at a distance of about five miles from a celebrated grove and sanctuary of Apollo so named, Antioch by Daphne.

Antioch has been compared to Paris, and Daphne to its Versailles. Of this so-called suburb of Antioch, Gibbon says:—"The Macedonian kings of Syria had consecrated to Apollo one of the most elegant places of devotion in the Pagan world. A magnificent temple rose in honour of the god of light. The temple and the village were deeply bosomed in a thick grove of laurels and cypresses, which reached as far as a circumference of ten miles, and formed, in the most sultry summers, a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odours," and so forth. The neighbourhood and the celebrity of this asylum of Apollo, which is mentioned in 2 Macc. iv. as the place in which Onias the high priest took refuge from Menelaus, who had usurped that office, and whom he had reproved for having taken certain vessels of gold from the temple, contributed not a little to the fame of Antioch; and being for centuries a place of idolatrous pilgrimage, it was noted for its great licentiousness, in the reputation of which Antioch likewise naturally participated. This fact,

taken in connection with the subsequent spread of Christianity from this city as a centre, is remarkable, and finds its parallel in the similar case of Corinth.

The foundation of Antioch and its suburb of Daphne dates from the year 300 B.C. They were both built by Seleucus Nicator, the founder of the Syrian monarchy, and the most powerful of the direct successors of Alexander the Great. In the temple at Daphne he placed a colossal statue of Apollo, composed of marble and wood, and representing that divinity with a harp, as if in the act of singing. To the worship of Apollo, Antiochus Epiphanes added that of Jupiter, and erected in honour of him a colossal statue of ivory and gold. Thus Daphne, which was almost a part of Antioch, and to which the city owed so much of its fame, was prominent as a focus of Pagan and licentious worship. Baths, gardens, and colonnades arose on every side, and made the spot renowned for its consummate luxury and splendour. The ancient Antioch was built partly on an island in the Orontes—which appears to exist no longer, and was, therefore, perhaps artificial—partly on the left bank of the river, and partly on the slope of a spur of the Lebanon range. It was situate at the extreme upper corner of Syria, and almost as far north of Damascus as Damascus was north of Jerusalem;

but, while the history of Damascus reaches far back into the earliest times of the Old Testament, that of Antioch does not commence till more than a hundred years after its close. The new and aspiring rival, however, for a time outstripped its ancient compeer, and was reckoned as the capital of Syria ; but Damascus has more than avenged herself in the present day ; for, while Antioch is a small and insignificant town, with hardly a vestige of her former glory, Damascus is still in some respects a flourishing city, with a population from twenty to thirty times as large.

Antioch itself is distant from the sea-coast about sixteen miles, but the course that the river takes is so winding as to be rather more than forty. The nearest point on the sea-coast to Antioch would be the port of Seleucia, about five miles from the mouth of the Orontes. Here it was that Paul and Barnabas, "being sent forth by the Holy Ghost," embarked for Cyprus on their first missionary journey, Acts xiii. 4 ; and here, on their return, they would naturally land, xiv. 26. In the palmy days of the Syrian monarchy, Antioch was considered, and must have been, very beautiful. It was called "beautiful Antioch." The Orontes, which flowed through it, has been compared to the Wye. The mountains at the back of it rose to the height of 5000 feet, and all that art could do to improve and

beautify a spot so highly favoured by nature was profusely done. It is probable, however, that the modern features of the site have undergone some modification, in consequence of the earthquakes which have at all times been its scourge. Nevertheless, the position is still a charming one, and the climate is delightfully tempered by the sea breezes. The river was navigable to the sea, and thus commanded the commerce of the Mediterranean; and its deep and rapid waters flowed through banks that were clad with the vine and the fig-tree, the sycamore, the myrtle, and the bay.

It was among such pleasant lines as these that the early Church was cradled, and hence there sallied forth the "beautiful feet" of those who were to bring glad tidings of great joy to the whole Gentile world. It is pleasant to think of the happy hours among pleasant scenes of natural beauty that must have been passed here by the infant Church, in unconscious preparation for her deadly struggle with the vice and darkness of heathenism. It seems to remind us of happy times of recreation we may have passed ourselves in the intervals of anxious toil, or on the eve of some special trial. These things were ordained by God to strengthen us for the coming conflict, to refresh us in the midst of it, or to store the memory with happier recollections in the painful future. And it may surely have been

so with those who were first called Christians. We can well believe that St. Paul, when in prison at Cæsarea or Rome, may have turned with grateful reminiscences to the contemplation of hours passed with faithful brethren amid the groves of Antioch or the mountain terraces of Daphne. It is true that the Apostolic record says nothing about this; but these things may well have been among the natural and necessary human details that every reader could supply for himself. If he spoke of the "rain from heaven, and fruitful seasons, filling our hearts with gladness," and "witnessing" for God, we can, without constraint, suppose him to have been not insensible to the Divine messages of natural beauty.

Antioch has been falsely identified with the Riblah of the Old Testament. It is plain that, under any circumstances, it could only be its modern representative, from the fact mentioned above of its subsequent foundation. But Riblah occupied, in all probability, an entirely different site further south, and near the source of the Orontes, where there is still a village with an almost identical name.

The situation of Antioch was chosen by Seleucus, not only on account of its access to the commerce of the great western sea, but also because it was open to communication with the Euphrates on the east, and with Egypt on the south. As it was in the case

of the foundation of Rome, he is said to have been guided by the flight of birds to his choice of the locality, an eagle having carried the flesh of the sacrifice to the spot, a circumstance which is sometimes indicated on the coins of Antioch. The city, which was built and colonised by Seleucus, was considerably enlarged by his successors, till, after the additions made to it by Antiochus Epiphanes, it acquired from its form the name of Tetrapolis, as it consisted of four distinct divisions, which, though separated from each other, were inclosed by a common wall. When Syria fell under the dominion of the Romans and the arms of Pompey, B.C. 64, Antioch was favoured with the privilege of self-government—a privilege which was afterwards renewed by Julius Cæsar; and it became the chief city of the Roman provinces in Asia, and was reckoned the third city in the empire, next, in magnitude and importance, to Rome and Alexandria. It is computed to have been not much inferior in size to modern Paris; and the splendour of its public buildings was very great, from the fact of the kings of Syria having vied with one another in lavishing their wealth upon it.

From the first, Antioch was the residence of a large number of Jews, who were treated with equal privileges with the other inhabitants; they were even allowed by the Romans to have a governor of their

own. In the time of Demetrius Soter, king of Syria, the Jews, under Jonathan the Maccabee, were the means of rescuing him from an insurrection of his own citizens, and slew in the streets of Antioch a hundred thousand men (1 Macc. xi. 47). As this was only about a century and a half after the foundation of the city, it gives us some notion of its prosperity and numerical magnitude. This circumstance of Antioch being a favoured residence of the Jews, accounts, no doubt, in a great degree, for its being, next to Jerusalem, the chief cradle of the Christian Church.

Among the greatest benefactors of Antioch during the Syrian period was Antiochus Epiphanes, who built a senate-house, a temple, and a street four miles long, extending from east to west, with double colonnades, which, in spite of natural inequalities in the ground, was made, like the Holborn Viaduct, perfectly level. Under the Romans also the city was greatly adorned, not only by Julius and Augustus Cæsar, who favoured and were flattered by the people of Antioch, but likewise by Herod the Great and Herod Agrippa. To these names may be added also those of Caligula, Trajan, Hadrian, Antoninus Pius, Commodus, and Diocletian. Germanicus Cæsar, the nephew of Tiberius and brother of the Emperor Claudius, died at Daphne, the suburb of Antioch, in the year 19 A.D. In the reign of

Trajan the city was visited by a terrible earthquake, from which the emperor, who was then staying there, took refuge in the circus. The next important event in the history of the city was the seizure of it by the Persians under Sapor, A.D. 260. "So rapid were the motions of the Persian cavalry," says Gibbon, "that the city of Antioch was surprised when the idle multitude was fondly gazing on the amusements of the theatre. The splendid buildings of Antioch, private as well as public, were either pillaged or destroyed; and the numerous inhabitants were put to the sword, or led away into captivity." Six times in the space of less than two hundred years was the city almost destroyed by earthquakes: by one that occurred in the year A.D. 526, no less than a quarter of a million of persons are said to have perished, and the emperor Justinian paid an enormous sum of money to restore the city. On this occasion the number of its inhabitants was swelled by a large multitude of strangers who had assembled to commemorate the festival of the Ascension. But a few years afterwards, A.D. 540, almost before the city had recovered from this disaster, it again fell a prey to fire and sword under the Persian conqueror, Chosroes I. Of this calamity Gibbon says: "The cathedral of Antioch was indeed preserved by the avarice, not the piety of the conqueror: a more honourable exemption was granted to the church of

St. Julian, and the quarter of the town where the ambassadors resided; some distant streets were saved by the shifting of the wind, and the walls still subsisted to protect, and soon to betray, their new inhabitants."

In the next century, A.D. 611, a similiar fate befel Antioch under the second Chosroes; and in A.D. 658 the city was taken by the Saracens. To quote once more from the greatest of historians: "Her safety was ransomed with three hundred thousand pieces of gold; but the throne of the successors of Alexander, the seat of the Roman government in the East, which had been decorated by Cæsar with the titles of free, and holy, and inviolate, was degraded under the yoke of the Caliphs to the secondary rank of a provincial town." For a period of more than three centuries this continued to be the condition of Antioch under Moslem rule, till in A.D. 975 the Emperor of the East, Nicephorus Phocas, recovered the city. "Instead of assaulting the walls of Antioch," says Gibbon, "the humanity or superstition of Nicephorus appeared to respect the ancient metropolis of the East: he contented himself with drawing round the city a line of circumvallation, left a stationary army, and instructed his lieutenant to expect, without impatience, the return of spring. But in the depth of winter, in a dark and rainy night, an adventurous subaltern, with three hundred soldiers, approached

the rampart, applied his scaling-ladders, occupied two adjacent towers, stood firm against the pressure of multitudes, and bravely maintained his post till he was relieved by the tardy though effectual support of his reluctant chief. The first tumult of rapine and slaughter subsided; the reign of Cæsar and of Christ was restored; and the efforts of an hundred thousand Saracens, of the armies of Syria and the fleets of Africa, were consumed without effect before the walls of Antioch." Antioch, however, in her varied fortunes, was destined not long to call herself Christian. In A.D. 1080, it was betrayed by the son of the governor, Philaretus, into the hands of Soliman; but in A.D. 1097, it again sustained a siege by the Crusaders, under Robert, Duke of Normandy, who entered the gates at the head of three hundred thousand men. The history of this siege and its results is best read in the 58th chapter of Gibbon's great work. Suffice it to say that, as the citadel still held out, the Christians were in their turn besieged by a fresh host of Saracens, whom, however, after a desperate struggle, they defeated. Once more, in the thirteenth century, A.D. 1268, Antioch was attacked and ruined by the Mamelukes under Bibars, the Sultan of Egypt and Syria, and many thousands of her inhabitants were taken captive and put to the sword. In the middle of the fifteenth century Antioch was the scene of

the entire renunciation, on the part of the Greek Church, of communion with that of Rome, by a synod which was convened there by the Patriarchs of Alexandria, Antioch, and Jerusalem.

In the present time Antioch is still called Antikia, and belongs to the jurisdiction of Aleppo, now called Haleb. In 1822 there was a great earthquake there, which destroyed a fourth part of the inhabitants of the city. It is now a miserable town, with no indications of its ancient splendour, but traces of the public buildings and the wall of Justinian may even yet be seen. These last extend for a circuit of four miles, and in some places are fifty feet high and fifteen thick, and at intervals there are remains of the 400 towers which once flanked and guarded it. After heavy rains it is said that portions of marble pavement, rings, and other remnants of ancient art, are frequently discovered. There is now no Christian church at Antioch. But the entrance to the town from Aleppo is by one of the old gates, which is still called after St. Paul—Bab Bablous, or the gate of Paul—near which the Greek Christians assemble for worship in a cavern dedicated to St. John. Such has been the chequered history of Antioch.

The name which was given to the first disciples at Antioch illustrates a feature which we know from other sources characterised its population, who are

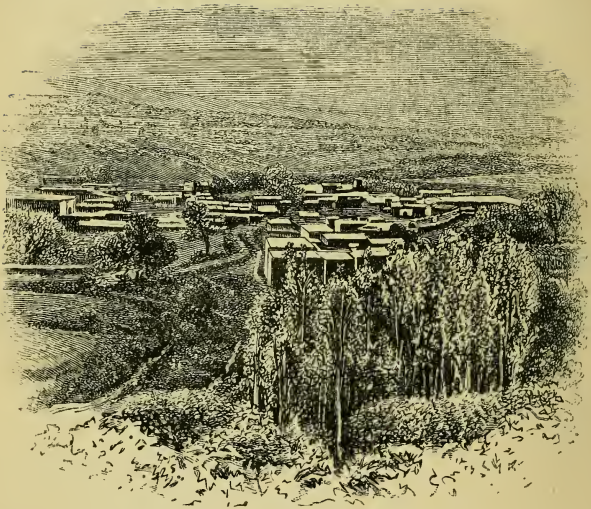
said to have been singularly addicted to ridicule, scurrilous wit, and the giving of nicknames. The Emperor Julian, who was himself insulted by their libels and satires, wrote a satire against them, and said that Antioch contained more buffoons than citizens. It is a singular coincidence, that the emperor who apostatised from Christianity should himself have smarted under the same lash that first invented the name which he abjured. While, however, the satire of Julian remains only as a literary curiosity, and a monument of his resentment and indiscretion, the disciples of Christ have rejoiced that they were counted worthy to suffer shame for His name, have gloried to be called Christians, and the epithet is one which will be held in honour by them as long as the world shall last.

Antioch figures in the Acts of the Apostles as the earliest residence of Paul and Barnabas (xi. 26). It was at Antioch that the prophet Agabus foretold the famine under Claudius. It was from Antioch that Paul and Barnabas were sent to minister to the brethren at Jerusalem. It was at Antioch that the formal separation of Paul and Barnabas for the work of the Apostolic ministry took place (xiii. 1, 2), and from thence they started on their first journey to Cyprus, Pisidia, Pamphylia, and Attalia. It was at Antioch, during their long sojourn there with the disciples on their return, that the first dissensions

were propagated on the vital matter of circumcision, and hither was brought the Apostolic decree upon the question from the Council at Jerusalem. From Antioch Paul set out on his second missionary journey, after his painful rupture with Barnabas (xv). Once again, at the end of this journey, he is found at Antioch (xviii. 22); but this is the last time the city is mentioned in the narrative of St. Luke. Twice in St. Paul's Epistles Antioch is mentioned: in Galatians ii. 11, St. Paul tells us he withstood Peter to the face at Antioch, in consequence of his dissimulation in not eating with the Gentiles; and in 2 Tim. iii. 11, he speaks of persecutions and afflictions which came to him at Antioch. As, however, he here joins with it Iconium and Lystra, we can only suppose that he refers to the other Antioch, which was in Pisidia.

Ignatius was the second bishop of Antioch, Evodius being the first, and he is said to have presided over the Church there for about forty years, till his martyrdom, A.D. 107. In the third century three councils were held at Antioch with reference to the tenets of Paul of Samosata, who was bishop there. The last of these councils was in A.D. 269. In the reign of Theodosius there are said to have been a hundred thousand Christians at Antioch, three thousand of whom were supported out of the public oblations. Cicero mentions Antioch as distinguished for men of

learning, and for the cultivation of the arts. In the fourth century it became the birthplace of St. John Chrysostom, the eloquent church-father and patriarch of Constantinople, who was born A.D. 347, was elected patriarch A.D. 398, and died. A.D. 407.



IV.—PHILIPPI.

HITHERTO we have travelled with St. Paul in Asia ; we are now to go with him, in obedience to the vision which he saw at Troas, across the northern gulf of the *Ægean* Sea over into Europe. The man of Macedonia, who stood at his couch by

night and prayed him, saying, "Come over into Macedonia, and help us," was the direct means of bringing the Apostle to Philippi. This shows us the nature of the early spread of Christianity. There are many who like to treat the matter in a philosophical spirit, and to trace out minutely the various natural causes by which it was brought about. We are told that there is something in particular races which predisposes them to Christian influences; that Christianity has a natural affinity with particular nations and countries, and that it can only spread accordingly. Now, in the narrative of St. Luke we are distinctly referred to unseen and supernatural causes, and to a directing, guiding power, upon whose operation even the Apostles themselves could not calculate. When they were come to Mysia they were even desirous of continuing their labours in Asia and of proceeding eastwards to Bithynia, "but the spirit suffered them not" (Acts xvi. 7). They were thus led to Troas on the sea-coast, and therefore on the very verge of Asia Minor, from whence the thoughts of the Apostle, as they followed the setting sun, would naturally turn towards Europe, and from whence, in the manner related, he was summoned thither.

St. Paul was then in company with Silas, and apparently also with Timotheus and Luke—at least this is the first of the so-called "*we*-para-

graphs" of the Acts; and when the ship laden with these early missionaries set sail from Troas, it was the commencement of a far more mighty invasion than that of Xerxes, between five and six centuries before. It is well to ponder the seeming insignificance of this Apostolic migration from Asia to Europe. Who could have foreseen the vast issues that hung upon it? Who would have thought that a seed so small could have produced a tree so tall and large? Who would have predicted a success so marvellous to a merely private enterprise so feeble? And yet the progress and civilisation, the enlightenment and intellectual activity, of modern Europe, were contained in germ in that visit of two or three Jews of Asia to one of the seaport towns of Thrace, and in the message which they bare.

It would seem that in sailing from Troas the Apostle must have had a fair wind, for the distance from thence to Neapolis could be little less than 120 miles, and we are told that, running with a straight course to Samothracia, he reached Neapolis the "next day." This was the seaport town of Philippi, which was about nine miles inland, and was approached by a rocky path leading through a gorge 1,600 feet above the level of the sea. Neapolis is now called Kavalla. Philippi, as its name indicates, was built by Philip of Macedon, the father of Alexander the Great. Originally it

had been called Krenides, or the Place of Fountains, because of the numerous springs in which the Gangites takes its source. On the banks of this deep and rapid stream, now called Angista, Philippi was built. It stood on a wide plain, bounded by lofty mountains on the north-east. The ancient walls followed the course of the stream for some distance, and in one place, at about a hundred yards from it, there is still the site of a gate visible with the ruins of a bridge opposite. This was, doubtless, the gate through which St. Paul and his companions went on the Sabbath Day "out of the city by a river side, where prayer was wont to be made." The better reading is, "out of the gate by the river," which precisely corresponds to what may still be traced. Philippi is described as being the first city to which the Apostle came in that district of Macedonia (not *chief*, as the English Version has it;) he was bound to Macedonia in consequence of his vision, and this was a reason for not staying in Neapolis, but for pushing on to Philippi.

It would seem that there was no synagogue of the Jews within the city, and that they were accustomed to resort to this house of prayer, on the side of the river, whither accordingly the Apostle and his company repaired. It was common with the Jews to hold their prayer-meetings near water, probably for the sake of the convenience of it in

the "divers washings" of their religion. Here it was that the heart of Lydia was opened, so "that she attended unto the things that were spoken of Paul." She and her whole family were baptized, and the Apostle and his party became her guests. As they were going from her house to the place of prayer, they were met by a girl who was possessed by "a spirit of Python," and was used by her masters as a means of gain in fortune-telling and the like. She intuitively discovered the character of their mission and proclaimed it abroad, but in such a manner that Paul, being distressed at it, commanded the spirit to come out of her. Hereupon Paul and Silas were violently assaulted by her masters and brought before the magistrates in the market-place, who delivered them over to the military police, and then, having scourged them, thrust them into prison and put their feet in the stocks. This was an indignity to which Paul, as a Roman citizen, ought not to have been exposed. He alludes to it in the First Epistle to the Thessalonians, when he speaks of being "*shamefully intreated at Philippi*" (1 Thess. ii. 2).

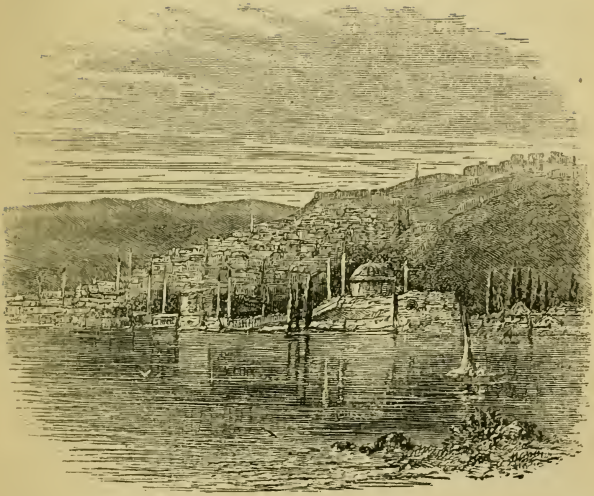
It is well to observe the bearing of this incident upon the commencement of St. Paul's mission in Europe. He had reason to believe that he had had a new and a wide field opened to him, but he no sooner begins to explore it than he is cast into

prison ; and though able to obtain some indemnification for the violence he had undergone, in the shape of an apology or something like it, he is constrained to quit the town at the entreaty of its principal authorities. He leaves there, however, the nucleus of a future Church in the family of the baptized jailor and in the household of Lydia, together, probably, with others ; and to them or their representatives the Epistle to the Philippians was afterwards written from his prison at Rome. The Apostle had thoroughly counted the cost, and though on the foreign strand of a new continent, and with the issue of his first attempts so unfavourable, he is not to be disheartened or dismayed, but leaving the good seed he has already sown to the care of the Great Husbandman, he goes forth with confidence to sow it still further in Thessalonica.

We hear definitely of the Apostle being at Philippi once again (Acts xx. 6), and we may infer that he was also there in Acts xx. 1, but this is not explicitly told us. We know that the Philippians had sent assistance to him when he was at Thessalonica (Phil. iv. 15, 16), and during the first occasion of his imprisonment at Rome they seem to have sent to him again (Phil. ii. 25, iv. 10); they are also, doubtless, included in "the churches of Macedonia," upon whom commendation is passed (2 Cor. viii. 1).

When Philip of Macedon wrested the district from the Thracians, he found there a town that was called Datus, which he made a frontier town against the incursions of the wild mountaineers, and called it, after his own name, Philippi. The place was celebrated for gold mines, which in his time yielded an annual revenue of a thousand talents. Here was fought, in B.C. 42, the great battle between Brutus and Cassius, and Antony and Octavianus, which resulted in the overthrow of the former two and the downfall of the Roman republic, and which paved the way for the supreme ascendancy of Octavianus, who styled himself Augustus. In commemoration of his important victory the emperor made Philippi a *colonia* (Acts xvi. 12), and otherwise enlarged it. At the present time, however, there are but few traces of its existence, and its exact site even is not known. There are, however, two Turkish burial-grounds on the road to it from Neapolis, and in these the monuments are formed of the ruins of the ancient city.

As a colony, Philippi was governed by its own magistrates or Duumviri, which are the officials mentioned in Acts xvi. 20, and were independent of the provincial governor.



V.—THESSALONICA.

THE first Epistles of St. Paul, and probably the first writings of the Christian Church, were the two epistles written to the Church at Thessalonica. These, according to our present Authorised Version, were written from Athens. This is a mistake, and

ought not to be perpetuated. It does not appear that St. Paul was more than a few days at Athens; he did not return thither after having left for Corinth. Silas and Timotheus joined him at *Corinth* (Acts xviii. 5). Moreover, in 1 Thess. i. 7, 8, he says that the faith of the Thessalonians was spread abroad in every place, and this could hardly have been the case in so short a time as had elapsed between his departure from Thessalonica and his leaving Athens; and, indeed, the whole tenor of the first Epistle seems to demand a longer interval than that which had intervened before his arrival at Corinth.

In coming from Philippi to Thessalonica the Apostle had traversed the celebrated Egnatian road of the Romans, which connected the Adriatic and the Hellespont. Amphipolis and Apollonia were stages in this road, and the whole distance from Philippi to Thessalonica was about a hundred miles. The original name of Thessalonica was Therma. Here Xerxes rested on his march to the subjugation of Europe, and the place is mentioned by Thucydides. The later and more commonly known name dated from the Macedonian period, and it was given in connection with a sister of Alexander the Great who bore that name, and who had been so called in commemoration of a victory obtained by Philip over the Thessalians. The latter

syllables are still preserved in the modern form of it, Saloniki. Macedonia was divided into four provinces by Paulus Æmilius, and Thessalonica was the capital of the second ; afterwards, when the four regions were joined in one, it became the metropolis of the whole. Cicero was exiled here, and some letters of his written from this place are still extant. After the battle of Philippi the city was made free by Augustus, so that it was entirely self-governed in all its internal affairs. The governor of the province had commonly no power over them. The local magistrates had the power of life and death over all the citizens. No permanent garrison of Roman soldiers was quartered there, and no tokens of Roman official authority were seen. It was thus different from Philippi, which was a *colonia*, that is to say, a miniature reproduction of Rome itself in respect of government.

The city of Thessalonica, being situated on the Thermaic gulf, was populous, commercial, and important ; it commanded the trade of the Ægean, like Ephesus and Corinth, retained its importance during the Middle Ages, and is even now the second city of European Turkey, after Constantinople. In the first three centuries of the Christian era, Thessalonica was the principal city between the Adriatic and the Black Sea, and, even after the founding of Constantinople, was the capital of

Greece, Macedonia, and Illyricum. In the middle of the third, it was made a colony of the Empire, and afterwards played a prominent part in the Gothic and Slavonic wars. Constantine passed some time here, and repaired if he did not construct the harbour. Thessalonica was the scene of a terrible massacre by the Emperor Theodosius the Great, who put to death from seven to fifteen thousand of the citizens in revenge for the murder of Botheric, the commander of the Roman garrison, during an outbreak of popular fury. Ambrose, the Archbishop of Milan, excommunicated the emperor, in consequence of this act of cruelty, for the space of eight months, and only restored him to the favour of the Church after he had submitted to the discipline of public penance. In the sixth, seventh, and eighth centuries Thessalonica suffered severely under the inroads of the Goths and the Slaves, though being the chief bulwark against them, and maintaining a successful resistance. In the commencement of the tenth century Thessalonica was taken, after a short struggle, by the Saracen fleet; a great slaughter ensued, and numbers of the citizens were sold as slaves. It is supposed that at this time the population was not far short of a quarter of a million. In the latter end of the twelfth century Thessalonica was again taken by the Normans under Tancred of Sicily, and the inhabitants were bar-

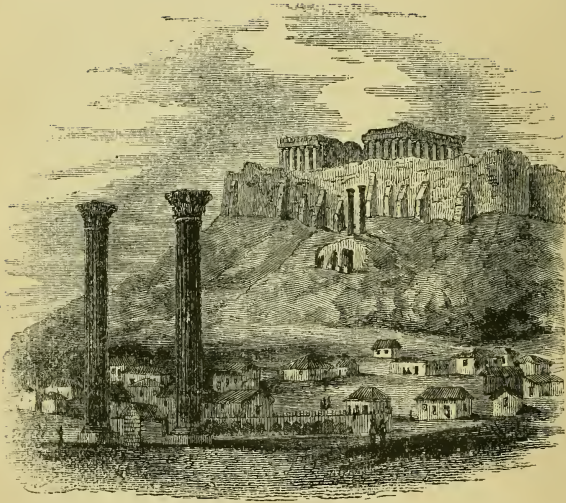
barously treated by the Latins. The famous Eustathius was at this time Archbishop, and to him we are indebted for an account of this invasion. A third time the city fell a victim to the Turks under Amurath II., in 1430, being at that time under the dominion of Venice, to whom it had been sold by the emperor of Constantinople.

The Jews have at every period been very numerous at Thessalonica, probably in consequence of its great mercantile advantages, and accordingly we find the narrative of the Acts saying that at Thessalonica was *the* synagogue of the Jews: that is, the first one the Apostles had met with in their European journey; for at Philippi, being a colony, and not a free city, there was no synagogue, but a house of prayer only outside the walls. The history of the Evangelist tells us only of a sojourn of three weeks at Thessalonica. It is, however, possible that St. Paul may have been a longer time there; and indeed, when we consider the hold which the Gospel obtained, it seems more probable that he was. In this case the three Sabbath days will simply specify the duration of his testimony in the synagogue, and will not rigidly define the entire period of his preaching. According to the Acts, his witness bore principally upon three points—the suffering and resurrection of the Messiah, and the Messiahship of Jesus. It is interesting to trace in the Epistles

to the Thessalonians the recurrence of these topics. Here, also, we find many allusions to that *kingdom* of the coming of Christ, the proclamation of which appears, from Acts xvii. 7, to have been one of the main causes of his expulsion from the city. It was at Thessalonica, too, that the Apostle had worked for his subsistence, and had inculcated the propriety of so doing; and it was here that he had more than once received succour from Philippi (Phil. iv. 16): a fact, by the way, which seems to render it likely that his residence there had been for a longer period than one month. The two epistles to Thessalonica have another feature, which is alike remarkable in itself, and also throws light on the narrative of the Acts. They are devoid of those references to the Old Testament, which in most of St. Paul's epistles are so common. This is the more natural when we find, both from the history and the letters, that the bulk of his converts here were Gentile. It was the "envy" of the Jews against the Gentiles which led to the uproar that occasioned his departure; and it was from "idols" that the Thessalonians had turned to the living God, and not from Jewish bigotry.

The account given by St. Luke of the crisis which brought about the termination of St. Paul's connection with Thessalonica is in minute accordance with sundry details that are otherwise known.

When the house of Jason (cf. Rom. xvi. 21) is assaulted, mention is made of certain magistrates who are called *politarchs*, a name not met with in ancient literature, but one that has been discovered on a local monument, and which is therefore shown to be strictly appropriate; but not only so, in the same inscription occur three of the very names that were found here—Sosipater, Secundus, and Gaius. In like manner, here we have no allusion to lictors, as at Acts xvi. 35, 38, where, in the *colony* of Philippi, they would naturally be seen; but on the other hand, a free assembly of “the people” is described (Acts xvii. 5) as that superior authority to which the offenders are amenable, as having exposed themselves to judicial investigation for disregard of the rights and liberties of a “free city.” Such undesigned coincidences in corroboration of the narrative are of priceless importance, because entirely beyond the reach of the most astute and cautious of fabricators.



VI.—ATHENS.

THE importance of Athens in the eyes of the world contrasts strangely with its prominence in Holy Writ. We hear of it only in connection with St. Paul's hasty visit there in Acts xvii., and once

when he refers to this visit himself in 1 Thess. iii. 1 ; and yet the part that Athens has played in the history of civilisation is not only one that can never be forgotten, but one also that has never been surpassed. This contrast in the intrinsic importance of things human and things divine is a striking practical commentary on the Apostle's own words : "And after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of what was preached to save them that believe." For "God hath chosen the foolish things of the world to confound the wise." (1 Cor. i. 21, 27.)

The foundation of Athens, which is ascribed to Cecrops, is lost in the dimness of mythical antiquity. The names also of Erechtheus and of Theseus are found in connection with the pre-historic period ; and these heroes' monuments remained, or were erected subsequently, in the form of celebrated temples, that were dedicated to them and were named after them. Homer makes mention of Athens, and speaks of it in connection with the temple of Erechtheus and the worship that was there paid to him (Iliad, ii. 546). The Acropolis or rocky citadel of Athens was fortified by the Pelasgians in very early times, before the dawn of history. The mythical hero of Athens, Theseus, is said to have enlarged the extent of the city, and reconstituted its polity.

The temple which was built in honour of him, and called the Theseium, remains even to the present day. The first historical event in the adornment of Athens dates from the sixth century before Christ, in the time of Peisistratus and his sons, that is to say, at an epoch corresponding roughly to the Edict of Cyrus for the return of the Jews from Babylon. Such a comparison of dates may serve to show us the far greater antiquity of sacred history. The biblical history of the Jews is drawing to a close as the secular history of Athens is commencing. Many of the more ancient and famous public buildings of Athens date from the era of the Peisistratidæ.

The city was reduced to ashes by the Persian monarch Xerxes, B.C. 480 ; but after the battle of Salamis, which was the sequel of that destruction and the ruin of the Persian fleet, the dominion of Athens at sea was rapidly established over the islands of the Ægean, and for a period of fifty years, till the commencement of the Peloponnesian war, she became so manifestly the first power in Greece that the jealousy of Sparta was excited, which was the virtual cause of its outbreak. This was the brief but palmy age of Athenian glory—the age of Themistocles, Cimon, and Pericles. During this period were created those monuments of art which have made Athens the centre of human

admiration. Themistocles fortified and surrounded the city with walls of nearly eight miles in circumference, of much greater extent than had existed hitherto, and greater, in fact, than the actual limits of the city. The walls were run up in haste, owing to the suspicious jealousy of Sparta, but they were strong and massive. Themistocles also foresaw the importance for Athens of cultivating her maritime power, and he was the first to fortify the natural harbours of the peninsula of the Peiræus. There are several places where we still find the walls built in the manner described by Thucydides, that is to say, not filled up in the middle with rubbish, but made throughout with squared stones cramped together with iron and lead. Cimon built the Temple of Theseus, and adorned it with frescoes of the greatest painters; he also planted and beautified the Academy and the Agora. But it was Pericles who put the finishing stroke to the architectural glories of Athens. He built upon the Acropolis the Parthenon, the famous temple of Minerva the Virgin, which is conspicuous even now in every view of Athens. The Propylæa also, or entrance to the Acropolis, and many other public buildings, were erected by him. But his most important works were the celebrated Long Walls (or, as they were called by the Greeks, the long legs, and by the Latins the long arms) of Athens, which connected

the city with the Peiræus on the south-west, and with Phalerum on the south-east, and which thus completed the fortification of the city from the sea.

The architectural development of Athens, however, received a check in the Peloponnesian war; and when the city was taken, B. C. 404, by Lysander, the Lacedæmonian commander, the fortifications and long walls were destroyed. Eleven years afterwards, however, they were again restored by Cimon, after his victory over the Lacedæmonians off Cnidus, and for about fifty years the public adornment of Athens again flourished, and several additions and improvements to the city were made. In B. C. 338, after the battle of Chæroneia, Athens became subject to a power that was soon destined to eclipse her former dominion, that, namely, of Macedon: she retained, however, nominally, her freedom. Twice after this, before the Christian era, Athens was the victim of hostile devastation. Being in misfortune herself, it was her lot to take part with those whose friendship brought ruin in its train. She sided with Rome in her war with the last Philip of Macedon, and, in consequence, that monarch laid waste her territory and destroyed the temples of her gods. This was B. C. 200. Rather more than 100 years afterwards, Athens again espoused the cause of Mithridates against the Ro-

mans, and was taken by storm, after a siege of several months, by Sulla, B.C. 86. This was the occasion of the final desolation of the city. Sulla broke down the long walls, and destroyed the fortifications and the harbours, and from this time the commerce of Athens languished, and she sank into maritime and mercantile insignificance.

Athens was still destined, however, to sway mankind, though in a different way. Under the Romans she was acknowledged as the mistress of the arts and sciences, and was venerated in that capacity. What Paris or Florence, Dresden or Munich, is to us, that Athens was to republican and imperial Rome. She was the home of philosophy, and the centre of intellectual culture and of social refinement; and in this sense she was sovereign of a wider empire than Pericles or Alexander. Of this a remarkable illustration is afforded in the fact that many monarchs among "the barbarians" were found willing to contribute to the embellishment of Athens. Ptolemy Philadelphus of Egypt, Attalus, king of Pergamos, Antiochus Epiphanes of Syria, Julius Cæsar and Augustus of Rome, were all conspicuous by the part they bore in this matter, and in some cases monuments of their work still exist. In the second century of the Christian era, in the time of Adrian and the Antonines, the beauty of Athens was complete. The Emperor Adrian was the fore-

most among her benefactors. He completed the Temple of Olympian Zeus, which had been unfinished for seven centuries, and added many public buildings and a new quarter to the city, which he called after his own name. After this period nothing more was done to Athens in the way of embellishment, and as most of her great works of art were still in existence, this may be regarded as the epoch of her consummate splendour. In the writings of Pausanius we have a record preserved of how she looked then. Little more than fifty years had elapsed since the visit of St. Paul, so he also must have seen her in the time of her greatest beauty. With the exception of her walls, which had been in ruins since the time of Sulla, she could have lost but little of her original splendour. These walls, however, were repaired by the Emperor Valerian, A.D. 258, and served to protect the city from the incursions of the Goths and Huns. They were again repaired by Justinian. It was not till the time of this latter emperor that the ancient paganism of Athens was supplanted by Christianity. He abolished the schools of philosophy, and then the temples were converted into churches, and the Parthenon became the Church of the Virgin Mother instead of the temple of the virgin Minerva.

The remainder of the history of Athens is soon told. During the Middle Ages she was of no re-

nown; her public buildings seem to have suffered but little for many centuries. After the Latin conquest of Constantinople in 1204, Athens was given as a duchy to one of the followers of Boniface, the Marquis of Montferrat, who governed Greece under the title of King of Thessalonica. In 1456 she passed under the dominion of the Turks, and the Parthenon became a mosque. In 1687 the Venetians besieged Athens, and then the desolation of her magnificent buildings commenced by the explosion of some gunpowder which the Turks had deposited in the Parthenon. After having lasted for nearly 2000 years, it now became a ruin. Since 1834 Athens has been the seat of government to the new kingdom of Greece, of which the brother of our own beloved Princess of Wales is the existing head.

Athens consisted of three parts: the Acropolis, or central rocky citadel, on which were the Parthenon, the Erechtheium, the Propylæa, and the Temple of Victory; the Asty, or the surrounding inhabited parts of the city within the walls; and the Peiræus, which included the outlying portions of the city, together with the harbours of Peiræus, Munychia, and Phalerum. As has been said, these latter portions were connected with the city proper by the long walls running to the Peiræus and to Phalerum. The general appearance of the situation of

Athens is said to resemble that of Edinburgh; the Acropolis corresponding to the castle, and Mount Lycabettus, on the N.E., to Arthur's Seat. From the commanding situation of this mountain, a splendid view is obtained of the whole of Athens, and of the plain reaching to the Peiræus and the sea, which lies at the distance of about six miles. There are three other natural eminences in Athens, viz., the Areopagus, the Pnyx, and the Museum, which lie respectively on the N.W., the W., and the S.W., with reference to the Acropolis. Of these, the first was adorned with the Temple of Ares or Mars, from whence it was called Mars' Hill. The second was a sloping hill, partially levelled so as to form a kind of natural amphitheatre or area in which were held the famous political assemblies of the Athenians, wherein Demosthenes and the orators of matchless power, with their resistless eloquence,

"Wielded at will that fierce democracy,
Shook the arsenal, and fulminated over Greece
To Macedon and Artaxerxes' throne."

The rocky pulpit of the Pnyx is still remaining; it commanded a view of the Propylæa and the temples of the Acropolis, and he who mounts it now may know that he stands on the identical spot where stood of old Demosthenes, Pericles, Themistocles, Aristides, and Solon. The third confronted

the Acropolis on the south-west, from which it was separated by a valley. One side of it is still covered with traces of buildings cut in the rock.

St. Paul, in landing at the Peiræus, would approach Athens by means of the Long Walls, which, however, were then in ruins. He would probably enter the city by the Peiraic gate, which stood between the extremities of the Pnyx on the left and the Museum on the right. He could thus approach, by means of a long street with a colonnade on either side, like those which are seen in Padua and other Italian towns, the Agora, or Forum, or market-place, which was the very centre of Athenian life, and combined in itself the social characteristics of the Stock Exchange, the Clubs, and the Park, among ourselves. On every side, both here and on his way thither, he would be surrounded by those memorials of Pagan worship which a classical and cultivated taste cannot but admire, and is prone to pardon on account of the surpassing genius exercised and the consummate art bestowed upon them, but which, nevertheless, were the evidences of gross spiritual darkness, and by which, for that reason, "his spirit was stirred within him, when he saw the city wholly given to idolatry," or *full of idols*. Here, however, his efforts seem to have been directed primarily to his own countrymen, because we hear of "the synagogue," of

“the Jews,” and of certain “devout persons” whom he found there. It appears that the notoriety so obtained led to the combined attack or encounter of the Epicureans and Stoics, who brought him to Mars’ Hill.

It is remarkable that these two schools of philosophy would be most likely to come into collision with the Gospel, the one from its contrast and essential opposition, the other from its points of apparent resemblance. They bore, in fact, some analogy to the Sadducees and the Pharisees in their resistance to Christ. The one would be opposed on the score of moral laxity, the other on that of formal severity. To both, therefore, the dispensation of the Spirit, the advancement of searching spiritual truth, would be naturally distasteful. In addition to this, the Stoics were virtually Pantheists, the Epicureans virtually Atheists. The characteristic of one was an intellectual or moral pride, that of the other the pursuit of selfish gratification and a sensuous pleasure. On the side of the Agora, towards the Pnyx, there was a colonnade or cloister, which was known as the Stoa Poikile, or Painted Colonnade, being decorated in the middle and at either end with celebrated paintings of mythical and historical scenes, representing the battle of Marathon and the combat of the Amazons with the Athenians under Theseus. It was this porch or

Stoa which gave its name to the disciples of Zeno, who were called Stoics, and were the philosophical sect by some members of which St. Paul was confronted in the Agora. The disciples of Epicurus, on the other hand, originally assembled in a garden belonging to that philosopher, which was bequeathed by him to the school, and probably existed at the time of the Apostle's visit.

Of the Academicians and the Peripatetics we hear nothing in the sacred narrative, and it is remarkable that in nearly all ages of the Church educated Christians have not been slow to recognise their permanent obligations to Plato and Aristotle, though at times the influence of both has been prejudicial to the Church; that is to say, there has not been the same marked collision between the Gospel and these schools of thought as was manifested in the first instance in the case of the Stoics and the Epicureans. The Gospel of Christ is a wonderful touchstone and discerner of spirits: it has only to be proclaimed, to elicit and awaken enmity in those directions where it is instinctively felt to be antagonistic. Both of the schools which encountered St. Paul virtually denied the moral responsibility of man. According to one school, man was only a part of God, and consequently the actions of man were but parts of God's action; and according to the other, there was no creator or moral governor

of the universe, and therefore no judge. Now tenets such as these are inherently antagonistic to the Gospel of Christ, and therefore it is no wonder that the maintainers of them felt the antagonism. And the Apostle, who no doubt felt it also, was by no means careful to disguise the antagonism, or to take refuge in some specious but shallow compromise. He declared all the more emphatically and distinctly the very doctrines which were so obnoxious; but in doing so the vantage-ground he occupied was very high. The philosophers had nothing but conjecture and logic or tradition to rest upon, nothing but argumentative skill to work with; but the Apostle had *fact*. The judgment to come was a certainty, not a speculation, because it was the necessary inference from a fact—it was the long result of an actual resurrection which had taken place. God had pledged Himself to execute judgment, because He had revealed the Judge and proclaimed Him by an act of supernatural power. A man had been raised from the dead, who by that resurrection was declared as the future Judge. Here was an historic fact which, whether or not it was regarded as in the abstract possible or credible, was, nevertheless, not to be questioned. There might be those who would mock at it, and those who would not be satisfied till they heard more about it; but there were also those on whom, as on

the Apostle, it would show its power by compelling their belief and converting them. The fact, *if a fact*, could not be acknowledged when there existed, as in the Stoics and Epicureans, the principles of Pantheism or Atheism, which recognised no moral responsibility in man ; but no small confirmation of it as a fact would be afforded by the rapid and yet partial success with which it made its way. To the superficial observation of some who listened to the Apostle he might “seem to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection;” but they were gods who asserted their presence and their power in a way that was altogether “strange” and had never been known before—a way that was fatal to Epicureanism, and utterly distasteful to Stoicism.

From the schools of philosophy established at Tarsus, St. Paul would have been familiar with the several tenets of the Athenian philosophers, and therefore prepared for the daily disputation which he held with them. The love of novelty, for which the Athenians had been reproached by Demosthenes four centuries before, led them to take a curious interest in the stranger’s conversation, and, with a view to doing adequate honour to his teaching, they led him to the hill of Ares or Mars, where was their highest court of judicature, one special function of which was to take cognisance of religious questions

and of those affecting public morals. Standing there on this eminence, he was surrounded by the magnificent specimens of those temples made with hands in which he was bold to declare that the Most High did not dwell. Supposing him to have faced the south, he would have before him the Agora and the Museum, on his left hand the Acropolis, and on his right the Pnyx, while in the distance on either side were the remains of the Long Walls reaching to the sea, and at his back the Temple of Theseus. His speech at Athens is a remarkable monument and example of that characteristic prudence, discretion, and tact with which he was accustomed to become so readily all things to all men. He begins with a graceful allusion to the *religiosity* of the Athenians, which, however, on the evidence of their own buildings, was directed to objects of which they were ignorant, and therefore furnished the opening for him to make use of in proclaiming the novel message of the Gospel. It is probable that in this speech he kept immediately in view the special tenets he had met with among the philosophers of the Agora, and alternately set aside the predilections of either party, though tempering the resistance he would excite in one quarter by the grateful feelings of acquiescence he would awaken in another. He assumes, but does not labour to prove, the existence of God, and takes for granted that the

broad and general features of God's government and providence are sufficiently manifest. But having thus laid his foundation in natural religion, to which the natural conscience testifies, he passes on to the function and character of the future Judge, whom, however, he does not name, but before whom he implies that his judges, with the whole world, will be arraigned at a higher tribunal than the Hill of Mars, the evidence of which assertion is contained in one fact he is there to proclaim as a chosen witness—that, namely, of the resurrection of his Master from the dead.

The effect of his speech was very much what we might expect. By some it was received with derision, by others with the indifference of delay till a future and more "convenient season," but by some few with acceptance and belief. One of his judges, Dionysius the Areopagite, appears in a tradition of the fourth century as the first Bishop of Athens; and Quadratus, one of the earliest Christian apologists, is also said by Eusebius to have held the same office in the second century. However this may have been, the Gospel did not take root at Athens, and "Paul departed from among them." To the Greek, and especially to the Athenian mind, as being eminently Greek, it was, as he says, "foolishness," a palpable and abiding proof that there is that in the Gospel message which

is antagonistic to intellectual pride, and to that want of earnestness, and to that listless devotion to novelty, of which the Athenians, as depicted in the narrative of St. Luke, will ever remain as the most appropriate and familiar type.



VII.—CORINTH.

FROM Athens the Apostle went to Corinth, a journey of some fifty or sixty miles. We are not told whether he went by land or by sea. It is not improbable, however, that he went by land, as we find him on another occasion, Acts xx. 13, preferring

the land journey to the route by sea, in order to avoid, it may be, coasting the headland between Troas and Assos. The Authorised Version in that passage says, "minding himself to go afoot," but the word may equally well be rendered "to go by land," and indeed it is frequently used in contradistinction to travelling by sea. Alford remarks that he had probably "some apostolic visit to make," which is mere conjecture. It is much more probable that he went by land either for the reason above mentioned or in order to save time.

The contrast in passing from Athens to Corinth would be like that in leaving Oxford to dwell in Liverpool. One was the centre of intellectual cultivation, the other of commercial life. With feelings probably of depression and disappointment the Apostle took leave of the city of the arts and sciences, its sceptical indifference and cold contempt, to live for a while in the society of men of the world, of seafaring people and merchants; but he was capable of becoming all things to all men, and he found what was doubtless a happy home at Corinth, and one that he regarded with affectionate remembrance.

The situation of the city was very remarkable. As all the world knows, it stood upon its famous isthmus, which connected the Peloponnesus or Morea with Greece proper. This neck of land

where it was narrowest was but three or four miles across, and where it was broadest only ten or twelve. It is a rocky and barren plain. Over its narrowest part ships were frequently conveyed by land to avoid the difficulty and danger of sailing round the Peloponnesus. The idea of cutting a channel to connect the Corinthian Gulf on the west with the Saronic Gulf on the east was entertained severally by the Macedonian kings, by Julius Cæsar, and by Nero; by the last the work was actually commenced, but it was subsequently abandoned. On either side of the isthmus, which runs in the direction of N.E. and S.W., rise the mountains of the mainland and the peninsula respectively. The upper portion of the range was called the Geraneian, the lower the Oneian hills, or "ass's-back,"—as we say, the "hog's-back." The rocky citadel of Corinth, which was called the Acrocorinthus, is an isolated spur of this range, and seen from the north has the appearance of a separate mountain. It rises abruptly from the plain to the height of 2000 feet, and from its description cannot be very unlike the rock of Gibraltar, the grandeur of which, however, it is even said to surpass. This rock formed the natural defence of Corinth on the south, and it is so steep that a few soldiers were sufficient to guard it. The space on the top, however, is so extensive that a whole town was built on the

summit. A magnificent view is obtained from this mountain, and across the Saronic gulf, at a distance of forty-five miles, the Acropolis of Athens is distinctly visible. On the west it did not join the sea, but the intervening space was defended by two long walls, connecting Corinth with its port in this direction, which was called Lichæum. The other port of Corinth on the east was called Cenchrea.

Corinth was naturally, from its position, the key of Greece and the Peloponnesus, and commanded the only three possible roads from the one to the other. The first of these, as already mentioned, was protected by the long walls; the second lay through the ravine which divided the Acrocorinthus from the Oneian range, and thus was under cover of the fortress; and the third ran along the eastern shore, under the walls of Cenchrea. The only fertile district in the neighbourhood was that between Corinth and the ancient Sicyon; the rest was barren and stony; and thus the natural endowments of the locality, as well as its natural features, contributed to make it a maritime place, as its inhabitants were more or less dependent for sustenance upon other or distant countries.

The history of Greece during the classical period is virtually that of a house divided against itself; the quarrels and jealousies of the two principal

states, Athens and Sparta, eclipsing in importance those of others, and for the most part absorbing them into themselves. In early times Corinth was the friend and ally of Athens; but upon the sudden development of Athenian power after the Persian war her jealousy was excited, and she loosened in her attachment. Athens took part with the Coreyræans in their quarrel with Corinth, and this was one direct cause of the Peloponnesian war, inasmuch as Corinth did all she could to provoke Sparta to declare war against Athens. During the struggle the chief part of the fleet was furnished by Corinth, and she continued steadfast in her enmity to Athens; and after the battle of Ægospotami, Athens would have been razed to the ground if Corinth could have prevailed upon Greece to adopt her counsels. After the fall of Athens, however, when Sparta began to manifest a domineering spirit, the jealousy of Corinth was naturally excited, and she once more joined the Athenians in an alliance against Sparta. Twice the Lacedæmonians were victorious, and the war was carried into the very territory of Corinth. The landowners of the city suffered so much by the devastation of their fields that they sighed for a renewal of their former friendship with Sparta. Internal dissensions supervened, and in the sequel Corinth was subdued, and the long walls partially destroyed

by the Spartans. This was B.C. 392. In the following year they were repaired by the Athenians, who began to be alarmed for their own safety, and the war continued, with varying fortune, till the peace of Antalcidas, B.C. 387, restored Corinth to the Lacedæmonian alliance. Corinth subsequently played a subordinate part in the affairs of Greece till the time of the Macedonian ascendancy. After the battle of Chæroneia, the kings of Macedon kept a strong garrison in the fortress of the Acrocorinthus. In B.C. 243, however, the city was annexed to the Achæan League; but it again fell under the power of Macedon, till, in B.C. 196, it was declared free by the Romans, restored to the Achæan League, and the citadel occupied by a Roman garrison. Corinth now became the seat of Government of the Achæan League, and in that sense the capital of Greece; but, being foolish enough to quarrel with Rome, and to maltreat the Roman legates, Lucius Mummius entered the city, put the males to the sword, sold the women and children as slaves, pillaged the wealthiest and most luxurious town of Greece, carried its treasures of art to Rome, and set the city on fire. This took place in B.C. 146.

For a whole century the city lay in ruins. Part of its territory was given to Sicyon, whose inhabitants carried on the Isthmian games; the rest

became the property of the Roman people. Its trade for the most part passed over to the island of Delos. But in B.C. 46, Julius Cæsar undertook to rebuild Corinth, and peopled it with freed men from Rome, calling it after his own name, *Colonia Julia Corinthus*. The city, therefore, which St. Paul visited about a hundred years later was not the Corinth of classical Greece, but a modern prosperous city, which had risen almost within the memory of his associates, like a phoenix from the ashes of her former existence, to a new and powerful life. At this time it was the residence of Junius Gallio, the Proconsul of Achaia, and brother of the philosopher Seneca; and Jews, attracted to it by commercial motives, constituted a considerable element in its population.

As might be supposed, the Isthmus of Corinth has ever played an important part in the military history of the Peloponnesus. It was first fortified in the time of the Persians, and continued to be so more or less down to Christian times. In the period of the dissolution of the Empire, when the incursions of the barbarians poured in from the north, it was strengthened by Valerian. The Emperor Justinian added yet further to its fortification by building along the Isthmus a hundred and fifty towers, remains of which are still to be seen. In the times of the Venetian ascendancy Corinth was

frequently conspicuous, and in 1699 was assigned to Venice as the limit of her territory.

Of the ancient city we know nothing; but of the Græco-Roman city, which is that of the New Testament, and visited by St. Paul, we have accounts by Strabo and Pausanias. The Acrocorinthus, we are told, was about four miles in the ascent, and it ends in a sharp point towards the north. Under this northern side lay the city, of irregular form, close to the very foot of the Acrocorinthus, on a table-land which descended in terraces to the plain. From the summit of the mountain towards the north can be seen the heights of Parnassus and Helicon covered with snow. From the Agora in the centre of the city four principal streets branched off, one to Cenchrea, one to Lichæum, one to Sicyon, and one to the Acrocorinthus. At the present time scarcely any remains of ancient Corinth exist. A few Doric columns of a Grecian temple, a Roman amphitheatre cut out of the rock, are nearly all. The modern town is small, and extremely unhealthy in summer and autumn owing to malaria. It is now called Gortho, a barbarous corruption of its original name.

At the time of St. Paul's visit to Corinth the number of resident Jews had been increased by the effect of the edict of Claudius, which had expelled persons of that nation from Rome. The previous

emperors, Caligula and Tiberius, had also treated the Jews with much severity; and now, for some reason unknown, but connected probably with their Messianic expectations, they were ejected from the capital. Among the persons thus ejected was Aquila the tentmaker, a native of Pontus, a province of Asia Minor upon the Black Sea, who came to Corinth with his wife Priscilla, or, as she is called by St. Paul in Rom. xvi. 2 (according to the best MSS.), and in 2 Tim. iv. 19, Prisca. A similar variety is found in some other names—*e.g.*, Livia and Livilla, Drusa and Drusilla. These people were the Apostle's first and constant companions during his stay at Corinth, and their names are found among the salutations in the latest of his epistles. They were therefore lifelong friends.

It was while these three companions were pursuing their occupation of tentmaking that the First Epistle to Thessalonica was written. It should be read in connection with the history of the Apostle's early stay at Corinth. In it he speaks of the continual thanks and the unceasing prayers which accompanied, as we know from the Acts, his manual labour with the tents of Cilician haircloth. He reminds the Thessalonians that he had laboured night and day, probably in a similar manner, while he was with them. It would seem, from the way in which he speaks of the Jews, that he was just

beginning to experience the troubles they occasioned him at Corinth, 1 Thess. ii. 15, 16. These troubles arose from the jealousy of Israel at the success of the Christian preaching, which was becoming only too manifest. It seems that more persistent and organised efforts were made by St. Paul on the arrival of Silas and Timotheus from Macedonia, and their efforts were successful, but they resulted in open schism. The synagogue could no longer be the sphere of his teaching, but he left it, and took refuge in a house adjoining to it, which belonged to a man named Justus, and was placed at his disposal. The house of Justus became the first material Christian church of Corinth. It was probably better suited for the gatherings together for prayer and exhortation than the house of Aquila, with whom possibly the Apostle still continued to live. We thus see the thoroughly domestic origin of the Church of Christ. It sprang out of that life in the family which it is intended to adorn. The upper chamber at Jerusalem was the home of the hundred and twenty disciples. The school of Tyrannus was the cradle of the Ephesian Church. Let us never forget that though the tide of Christian life flows forth from the family and the home till it fills the church, yet its original birthplace is the home rather than the church; and if it would be pure and genuine,

it must flow back from the church till it fills the home.

It so happens that we know many of those who must have frequented this house of Justus. The household of Stephanas are called, 1 Cor. xvi. 15, the first-fruits of Achaia. St. Paul says that he himself baptized them. In the Authorised Version of Rom. xvi. 5, Epænetus is also said to have been the first-fruits of Achaia, in which case he must have been the first member of the household of Stephanas who became a Christian; but the true reading in that place, which the Revised Version will no doubt restore, is Asia and not Achaia. Again, we have mention made more than once of Gaius, Rom. xvi. 23; 1 Cor. i. 14, who on another occasion entertained the Apostle, as did Aquila and Priscilla, if not Justus. He also was baptized by the Apostle. But more important than all was Crispus, the ruler of the synagogue, who gave in his adherence to and was baptized by him. A defection so serious as that of Crispus would naturally exasperate the Jews, and also be fruitful in its influence. We can easily trace, therefore, the first elements of the Corinthian Church, which in the eighteen months of St. Paul's residence must have spread considerably, not, however, it appears, so much among the wise, mighty, or noble, as among the morally sick, who were led to feel their

desperate need of the true Physician, 1 Cor. i. 26 ; vi. 9—11.

In the midst of the resistance and persecution which now confronted the great teacher, he had special consolation vouchsafed to him, with the assurance of a large harvest of souls, Acts xviii. 10. This opposition, also, was the cause of an open determination on his part to confine his efforts for the future to the Gentiles. From the features of encouragement which are manifest in this incident, it is not unreasonable to infer that the assistance bestowed was needed. Perhaps we may read a faint reminiscence of this time of trial in 1 Cor. ii. 3. But a period of greater trial was at hand. Shortly after despatching the first letter to Thessalonica and the receipt of it, the writer found it necessary to indite a second to correct the misapplication that had followed on the first. As these two letters were, in all probability, the earliest portions of our existing New Testament, and certainly of the latter part of it, which consists of letters, we may date from Corinth not only the commencement of a real Gentile Church, but also the first beginning of those oracles of God which are continued in the later volume of Revelation. Thus was Corinth not only the mart of ancient Greece, the home of her shipbuilding, and the centre of her commerce, but she became also the storehouse of a better

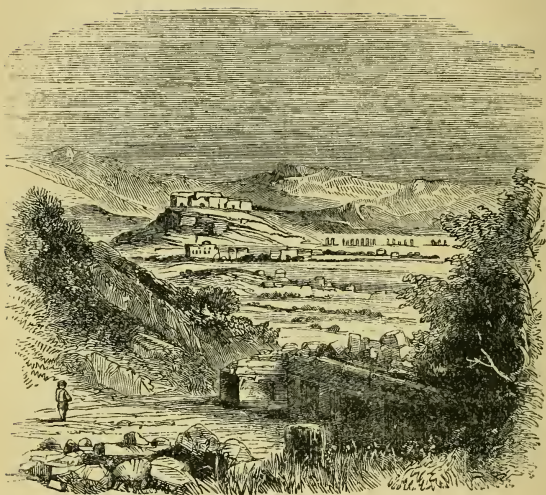
merchandise, and the dispenser to the world of those unsearchable riches which are reserved for mankind in Christ.

It is here that the sacred history of the Acts touches in one point the secular history of the classical and heathen world, and is illustrated thereby. Under the rule of the Cæsars, from Augustus to Nero, the provinces of the empire were of two kinds—those which belonged nominally to the Senate and people, and those which, in a more direct manner, were the property of the Emperor. The governor of the former was called a Proconsul, that of the latter a Proprætor—a Governor-General or Commissioner. The former was destitute of military power, the latter rejoiced in the possession of it. The former was an annual office, the latter dependent on the will of the Emperor. Sergius Paulus and Gallio were Proconsuls; Pontius Pilate, Porcius Festus, Felix, and Cyrenius were Proprætors, Procurators, or Legates, representing the Emperor. In the case of the province of Achaia, of which Corinth was the capital, there had been alternations of the form of government. First it was Proconsular. In the reign of Tiberius it became Prætorian, and the province was governed by a representative of his own. In the time of Claudius it again became Proconsular, and as we learn from St. Luke, it was so during the period of St. Paul's

visit, for it is one instance out of many of the extreme accuracy of the sacred historians, that they invariably use the right technical word to express the office of the particular ruler in each case.

The character of Gallio, as given by secular writers, is high and honourable, and consistent with what is told us in the Acts. The occasion of his arrival as Proconsul appears to have been seized by the Jews as affording a fit opportunity for an attack upon St. Paul. Their religion was protected by the Roman state, and perhaps they thought that if the offender could be found guilty of violating their own code, he might be delivered into their hands much in the same way that Pilate delivered up Christ to be judged by them, St. John xviii. 31; and had Gallio been as irresolute as Pilate their scheme might have succeeded; but with strict Roman integrity he decided that the cause was none of his jurisdiction, and declined to hear it. Whereupon the Greeks, who hated the Jews, and rejoiced at their discomfiture, turned upon Sosthenes, who had either taken the place of Crispus or was the ruler of another synagogue, and beat him in the presence of the judge. He, however, regarded this outburst of popular resentment as a trivial matter, equally beneath his notice, and left the quarrel to subside of itself. This organised attempt, therefore, on the part of the Jews to silence the Apostle

signally failed. He was able to stay peaceably at Corinth for some time longer (Acts xviii. 18), but at length departed with Aquila and Priscilla from the harbour of Cenchrea for Ephesus, on his way to Jerusalem, to keep one of the annual feasts. We do not expressly read in the Acts of his visiting Corinth again; but he must have done so (xx. 2, 3); and there may have been another visit besides (2 Cor. xiii. 1).



VIII.—EPHESUS.

IN speaking of Ephesus, the next city that St. Paul visited, we are brought face to face with another contrast, inasmuch as we travel back with him out of Europe into Asia; and a contrast also in the fact that, while Corinth and Athens and Thessalonica are still places of more or less prosperity and eminence, the site even of Ephesus is, compara-

tively speaking, undiscernible, so completely have its glories passed away. Ephesus, moreover, is intimately associated with St. John, not only in ecclesiastical tradition, but also with his interest in, and relation to, the Seven Churches. Ephesus, therefore, was a city visited by St. John as well as St. Paul, and was, probably, for many years the chosen dwelling-place and home of the beloved disciple.

About midway between Troas on the north and Patara on the south of the vast promontary of Asia Minor, the river Caystrus debouches into the sea. At the mouth of it, and on the southern side, opposite to the island of Samos, was the city of Ephesus. It appears, according to some, to have been originally called Smyrna, and the place now known by that name, which is two days' journey further to the north, and on a similar arm of the sea, was an offshoot of it. At least there are traditions to that effect; but how far they are trustworthy is a matter of doubt. The origin of Ephesus is virtually lost in myth; for some have ascribed its foundation to the Amazons, and others to Ephesus, the son of the river Caystrus. It was originally colonised by Androclus, the son of Codrus, with settlers from Athens; but later, one of the earliest historical incidents in connection with Ephesus is its siege by Cræsus, king of Lydia, when,

according to Herodotus, the Ephesians committed their city to the protection of Artemis, or Diana, by fastening a rope from the temple to the wall: the worship, therefore, of this goddess was as old as this period. But at that time the city appears to have been on a hill, and at the distance of nearly a mile from the temple. After the time of Croesus, the inhabitants of the city came down into the plain, and continued in that position till the time of Alexander.

Ephesus was the chief city of proconsular Asia, and, in consequence of its situation, commanding the sea on the west and the highway to the Euphrates on the east, it was, like Corinth, admirably constituted for being a centre of Christian influence. It appears to have been from very early times a chief resort of Ionian worship. Thucydides mentions it as being so in his own day. But the Artemis of its worship was not the "silvery huntress, chaste and fair," of classical and poetic association, but a hideous monster, by no means a rare work of art, like the statue of Athené on the Acropolis of Athens, but much rather like a deformed Indian idol. Connected with her worship there was also an extensive literature, devoted to the pursuit and study of magic, which circumstance has an obvious bearing on the statement in Acts xix. 19. There were sundry mystic letters on the image of

the divinity, which were regarded with the most superstitious reverence; and the use and manipulation of these letters was a practical science with the Ephesians.

Of the famous Temple of Diana not a stone remains above ground. It stood at the head of the harbour, and was regarded as one of the seven wonders of the world. It is probable that there was some edifice of this kind as early as the colonisation of Androclus. Certainly, in the time of Cræsus, it had become the depository of costly gifts, as Herodotus says that that monarch had dedicated the golden heifers and the greater number of the columns. And after the Retreat of the Ten Thousand, Xenophon deposited there the share that had been entrusted to him of the tithe assigned to Apollo and Artemis of the proceeds of the slaves. The worship of this goddess was carried by settlers as far west as Marseilles. There was also a celebrated temple to her honour near Cartagena, on the east coast of Spain, a memorial of which is still preserved in the name of the small town, Denia, which is also known as Artemus. It was always believed that the Temple of Diana, thus enriched by the donations of Xenophon, Cræsus, and many others, and probably enlarged from time to time, was burnt down by Herostratus on the night that Alexander the Great was born, B. C. 356. The

goddess was thought to have deserted her temple in order to be present at his birth. The rebuilding of the temple, however, thus destroyed was speedily commenced, and probably on the same site. When Alexander visited Ephesus on his march to Persia, he offered to pay the total cost of the new temple if he might be allowed to place the inscription on it as the person who had dedicated it to the goddess. But he was not permitted. The Ephesians preferred to dedicate their own temple, and even the women contributed their ornaments; but it was 220 years before it was completely restored. There is something analogous between the building of this temple and that of the magnificent church of St. Isaac at St. Petersburg, for both were built upon low, marshy ground, the latter upon piles, the former upon a substructure of charcoal and wood, as was said, in the case of Ephesus, for a protection against earthquakes.

The temple was 425 feet by 220, and it had 127 columns, each the work of a king. It was by far the largest of all the Greek temples. The Parthenon at Athens was not one-fourth of the size in area. In the second century of the Christian era it was united to the city by a long colonnade; but in the middle of the third century, in the reign of Gallienus, it was plundered and laid waste by the Goths from beyond the Danube, and shortly after

fell into complete decay. It is said that many of its pillars are to be found in the Church of St. Sophia at Constantinople, and in some of the cathedrals of Italy. The construction of these Eastern temples was different from that of our sacred edifices, inasmuch as only a small portion was roofed in ; the greater part was open to the sky. Several of the details of this particular edifice were objects of astonishment to the ancient world. The doors of it were made of cypress-wood ; the roof—so far as it was roofed—was of cedar ; and the staircase was formed out of the wood of a single vine from the island of Cyprus. In its columns also the Ionic order of architecture reached its mature development, which was a graceful modification of the sterner Doric employed in the Parthenon and Propylæa of Athens.

As far as we know from ancient sources, the image of the divinity was of wood ; and tradition said it had never been changed, though the temple had been restored seven times. The upper part of it was the deformed bust of a woman, but below it was a shapeless mass. Each hand grasped a bar of metal ; and a curtain concealed the inner shrine, in which it was deposited, from public view. It is only from St. Luke's narrative that we learn the popular superstition which believed it to have fallen down from heaven ; but we know from classical

writers that such a belief was entertained with reference to other idols. It appears also from St. Luke that at Ephesus there was a class of workmen who got their livelihood by the manufacture of "silver shrines for Diana," that is, probably, models in silver (they might be of wood, or gold, or even, as now-a-days, of ivory) of the statue and its shrine. These were very probably carried away by travellers as mementos of Ephesus, or they may have been used as a kind of charm in journeys, or kept as household gods at home or in the country.

The present site of Ephesus is a pestilential marsh. The alluvial soil brought down by the river, which at all times was a serious detriment to the harbour, has had the effect of virtually removing the sea to the distance of two or three miles from the site of the ancient city. Till the recent discoveries of Mr. Wood, not a vestige of the world-renowned temple was to be found; but remnants are visible of the theatre, which is the largest of which we have any trace. It was here, probably, that the multitude made the tumult related in Acts xix.

In the graphic narrative of St. Luke we have many indications of the political condition of Ephesus. For example, it was, like Thessalonica, a free city, with its own government, and not like Philippi, a colonial city. There was a *demus*, or people, and

an *assembly*. There was a *town-clerk*, that is to say, a recorder, or chancellor, who kept the archives and state-papers, and whose office it was to read public announcements before the senate. There were proconsuls, who paid periodical visits to the city at the time of the *assizes*, or *court-days* of the margin in Acts xix. 38. On that particular occasion it was very probably in May, which was the month sacred to the goddess, and was a time of much licence. At this season Ephesus was the centre of attraction for all the proconsular or western part of Asia Minor; and the Ionians came with their wives and families to be present at the festivities and games. The persons who presided over these entertainments were appointed by election from the whole province annually, and were called *Asiarchs*, translated, in the Authorised Version, "the chief of Asia" (Acts xix. 31). They were ten in number, and were persons of wealth, who were responsible for public order and for the expense attending the public amusements.

It is not only the narrative in the Acts and the 1st Epistle to the Corinthians (which xvi. 8 shows to have been written there) among the books of the New Testament, that bring us into connection with Ephesus; there are also the two Epistles to Timothy, and there is the allusion to Ephesus, in the Revelation of St. John, as one of the Seven Churches,

and the letter addressed to it in that capacity. Thus, directly or indirectly, the prominence of Ephesus in the sacred record is very considerable. The points also of Christian teaching which are illustrated by a reference to its history are very important. For example, it is at Ephesus that we meet with one of the first allusions to the defective kind of teaching, which was technically known as "John's baptism." In Acts xviii. 25 we find Apollos coming to Ephesus from Alexandria, with the character of being an eloquent man and mighty in the Scriptures, but acquainted only with the "baptism of John." All that we know of this "baptism" is to be derived from a careful investigation and comparison of the passages in which it is mentioned. In the 3rd chapter of St. Matthew and St. Luke we find John himself depreciating his baptism in view of the baptism of his Great Successor. And in Acts xix. 4 we find St. Paul telling certain disciples at Ephesus, who had not impossibly come under the earlier teaching of Apollos, that "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." To be baptized with John's baptism, then, implied sorrow for the past, the profession of repentance and change of conduct, with an expectation of, and a willingness to believe in, a coming Messiah. It did

not imply any personal knowledge of the regenerating grace of Christ, of His power to make men new creatures through the Spirit, or of the living reality of any such influence. When the twelve men whom St. Paul met with at Ephesus were told of these new facts, they confessed their need of, and desire for, the operation of them, by being baptized in the name of Jesus, whereupon the spiritual testimony of the Holy Ghost was at once given to His name by the power of prophecy and speaking with new tongues, which forthwith came upon them. This little band of believers constituted the nucleus of the future Ephesian Church, to which, among others, it is possible that the Epistle was afterwards written, over which Timothy for some years presided, and in the heart of which St. John eventually lived, and perhaps died.

For three months the Apostle was allowed to make the synagogue of the Jews the scene of his labours and the field of his preaching, until, as usual, "divers were hardened," and thereupon he "disputed daily in the school of one Tyrannus." This was on the occasion of his second visit to Ephesus, whither he had first come with Aquila and Priscilla, but where he had staid only a short time, Acts xviii. 20. Tyrannus was probably a teacher of philosophy, who was not unwilling that a more excellent way should be taught in his lecture-

rooms, as well as the wisdom of Plato and Aristotle, or else this phrase, the school of Tyrannus, indicates some vacant hall, or building, so known, which was placed at the disposal of the Apostle; or hired for his use. We learn more of his manner of life at this period from his own address to the Ephesian elders at Miletus, namely, that he had wrought with his own hands for his livelihood, as he had done at Corinth, and probably in the same companionship of Aquila and Priscilla; that he had gone about from house to house, as well as taught publicly; that he had been affectionately earnest, even unto "tears," and that the burden of his message had been "repentance toward God and faith toward our Lord Jesus Christ."

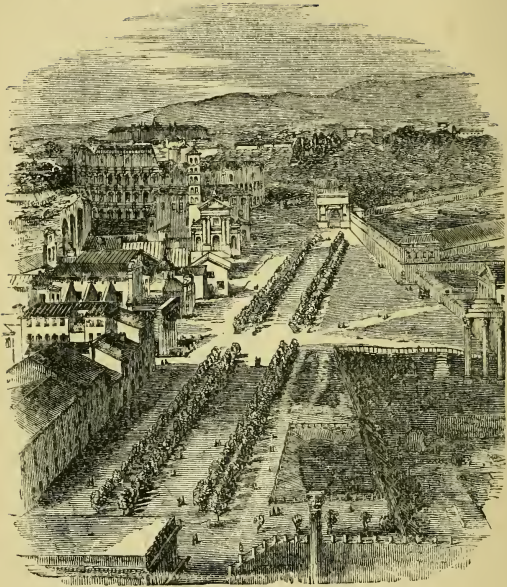
The propagation of the faith at Ephesus was attended with more than one remarkable incident. For example, we are told that God wrought "special miracles" by the hands of St. Paul, that is to say, such as did not commonly occur, and such as the Church had no right to expect ordinarily. We hear also of remarkable testimony given by evil spirits to the futility of powers not Christian to deal with them, and of the enormous destruction of magical literature in consequence, to the amount of about £2000. Such books were probably sold at an exorbitant price, out of all proportion to their real value, owing to their supposed virtue in calamity and disease.

And the uproar of Demetrius not improbably arose, more or less, in connection with this public evidence of the spread of the Gospel. For along with the overthrow of faith in magic would necessarily decline the respect for, and belief in, the idol and the idol-worship of Ephesus. And the threatened decline of a lucrative source of revenue would naturally fill the hearts of all who were in any way dependent on it with alarm.

The tumult in the theatre, which was the immediate cause of St. Paul's departure from Ephesus, never, as far as we know, to visit it again, was the fitting inauguration of that time of trouble, vicissitude, and anxiety, which characterised the last few years of his historic career, of which our only authentic information is derived from the narrative in the Acts. Everything now tends to hasten him towards Rome, as the centre of the civilised world, where he is eager to show himself not ashamed of the Gospel of Christ. Not very long, probably, before that tumult, he wrote his first Epistle to Corinth. A few months later, after having left Ephesus, he wrote from Macedonia (Acts xx. 1, 2) his second Epistle, in the opening verses of which he alludes to the trouble which came to him in Asia, doubtless referring, at any rate in part, if not exclusively, to this particular time of danger and trial.

With respect to the epistle that is known as the Epistle to the Ephesians, it cannot fail to strike every reader that there is no allusion in it to the special characteristics of the Ephesian Church, as we know them from the Acts; and, on the contrary, an apparent implication of others that are inconsistent with them: as, for instance, the statement that the writer had *heard* of the faith of the Ephesian Church (Eph. i. 15), in which he uses much the same language as he does in addressing Churches to which he was personally a stranger (Rom. i. 8; Col. i. 4, 8; ii. 1); and the manner in which he speaks of himself (Eph. iii. 2—8), as of one of whom the Ephesians knew only by report; from which, together with other considerations, most critics have come to the conclusion, that the Epistle could not have been addressed to Ephesus, at least not in the special and direct way that other letters were sent to Corinth and elsewhere. For this cause, Paley thought that it was properly the Epistle to Laodicea, mentioned in Col. iv. 16; others have believed, with great probability, that it was a kind of circular Epistle, intended for several Churches, and addressed “to the saints which are at” *Laodicea*, *Hierapolis*, or elsewhere, the name of the particular place being filled in according to circumstances. Certain it is, that in no production of St. Paul is the subject-matter more independent of time or

special incident, or more appropriate to all believers of every age and country, than in that Epistle, which is commonly, but erroneously, received as written and sent to Ephesus.



IX.—ROME.

THE Apostle's thoughts as he drew near Rome must have been various and thrilling, though different in many respects from those of an intelligent traveller now-a-days in approaching the modern city. Rome was then the capital of the civilised

world, in a sense that London, Paris, and New York cannot claim to be, centres of a mighty circle of civilised influences, though they each and all are; and she had then a past which was destined never to become more brilliant than it had been. She is now the centre of the Christian world—that is to say, of the world professing belief in Christ—in a sense that no other city or capital can claim to be, and she has now a past which is not only what it was when St. Paul was there, but is also enriched with the spoils, Pagan and Christian, classical, mediæval, and modern, ecclesiastical and artistic, of eighteen centuries. The great Apostle entered Rome as a prisoner, not of war, but of a warfare that was against the principalities and powers that were then dominant there, with the shrinking, and trepidation, and apprehension, that were inseparable alike from his peculiar position and his highly nervous, sensitive nature. The traveller enters it now full of expectation and eagerness, like that described by Goethe, who says that his longing to see Rome had for years affected him with a kind of sickness that could only be cured by beholding it and being there: which was so intense that, increasing as it did with every moment of delay, he could bring himself to stay but three hours in Florence on his way thither. And yet to almost every traveller a large portion of the interest that

he feels must be due in a great degree to the first visit of that same Apostle, and the incidents and facts associated therewith. For the temporal sway of Rome, mighty and unequalled as it was, is yet not to be compared with the more permanent and farther-reaching spiritual sway which from all but the earliest ages of Christianity she has gradually been acquiring and striving to exercise over the minds of men; and this spiritual sway is at any rate the outcome, though indeed a perverted result, of that religion which the visit of the Apostle was the means of spreading abroad, and rooting more and more in Rome.

Into the origin of the city it is useless to inquire. Assuming the legend of its being founded by Romulus as the only one worthy of any consideration, that foundation is fixed by Varro at 753 B.C. The city is built on the left or eastern bank of the Tiber, about fifteen miles from its mouth; the course of the river at this point, before it finally bends towards the sea, being nearly north and south. Rome lies in a vast plain, now called the Campagna, which is about ninety miles long by about twenty-seven broad, and stretches in a southeasterly direction. Looking towards the east from any of the hills of Rome, the horizon is bounded from the north to the south by an almost continuous range of mountains, at a distance varying

from ten to twenty miles. Of these the most northerly is Soracte, and the most southerly Mons Albanus. Two rivers flow through the Campagna, the Arno and the Tiber, the waters of which commingle about three miles before they reach the city, and then flow through it till they fall into the sea at Ostia. At present the Campagna is thinly inhabited, and scarce a tree is visible to break the view; but in ancient times it was thickly peopled and richly cultivated.

All the seven hills of Rome, together with the Pincian Hill to the north of them, lie on the left bank of the Tiber. Between them and the Tiber was the Campus Martius, where the river makes a sudden bend to the west; and beyond this bend, on the north, is the Vatican Hill, and more to the south the Janiculum. In ancient Rome the hills were, no doubt, much higher than they are at present, from the accumulation of *débris* in the valleys, which has raised their surface in parts from fifteen to twenty feet, and in some places even more. The Janiculum is considerably higher than any other of the hills, and from it a magnificent view of the city and of the Campagna is to be obtained. The ancient city was much exposed to the opposite calamities of fire and flood. When the Tiber overflowed, all the lower parts of it, such as the Campus Martius and the Forum, would be

under water ; and in the case of fire, the dwellings of the poor would be destroyed in a single night, and often to a vast extent ; and then it was that the contrast between the ordinary level of the city and its "seven hills" would be the more evident, as in both cases the buildings erected on them would have the best chance of escape.

Rome, as St. Paul saw it, was very different from what it is now. In his time the higher parts of the city, which are now occupied more or less with gardens, were the most populous, while the Campus Martius, which is the site of busy streets now, was then comparatively open. The population of ancient Rome was made up, to a very large extent—probably one-half—of slaves. The larger portion of the rest were the abject poor, who were supported in idleness by a miserable system of public doles. There does not seem to have been any middle class or independent artisan population ; but, in terrible contrast to the slaves and the paupers already mentioned, were the wealthy, luxurious, and too often profligate patricians, of whose vices the poets and satirists have told so much. This was the sea of heathen society into which the Apostle found himself plunged when he came to Rome. He bore in himself and in his message what was a sufficient and the only antidote to the evils of society as they then presented themselves. The aspect of modern

London may be too similar in many points to that of ancient Rome ; but bad as it is, and even where it is worst, there are not wanting traces of the operation of this antidote, while that which hinders the aspect from being better is the resistance that is offered to its operation. About two-thirds of the area comprised within the walls of Aurelian are now desolate, comprising ruins, interspersed with convents, churches, gardens, and fields. The original area of the city was about a square mile. In the time of Pliny the walls were, according to some, nearly twenty miles in circumference ; they are now from twelve to fifteen. The number of its gates was at first three, in the time of Pliny thirty-seven, and now they are sixteen. Thirty-one great roads to all parts of the empire converged in the Forum, and radiated from the Milliarium Aureum, or Golden Milestone, which was erected by Augustus, and discovered some fifty years ago. The Tiber was spanned by eight bridges, of three of which the remnants still exist.

At the time when St. Paul visited Rome many monuments of the empire, which are now the greatest ornaments of the city, did not exist. The Colosseum, for example, was not built till the time of Vespasian, and the baths of Diocletian and the Basilica of Constantine were of course much later. The fire of Nero had not yet been kindled, to burn

for six days and seven nights, and to destroy two-thirds of the city; and it was in consequence of that fire that the city was rebuilt with greater magnificence. The emperors Titus, Domitian, Trajan, and Hadrian, contributed to increase this magnificence; and in the time of the last it may be said that Rome attained her highest degree of architectural splendour. Before very long, however, the city of a thousand years began to decline; and the Emperor Aurelian, though victorious in Asia, found it needful to repel the inroads of barbarians from the north by surrounding the city with a wall, which is substantially identical with the modern one. It was afterwards repaired by Honorius, and added to by Theodoric, Belisarius, Narses, and by Leo IV. and other Popes.

In the time of St. Paul, the part of the city inhabited by the Jews was that beyond the Tiber. They were first brought into Rome among Pompey's captives from the East. Many of them were afterwards made free, and, according to the manner of their nation, they and their descendants amassed, in process of time, large wealth. It is evident that they must have made their presence felt at Rome, because we read, for instance, of their being banished by Claudius in a body, as well as of other cruelties to which they were subjected, which can only have been occasioned at that time by

their falling directly in collision with the political system of the day. Their expectation of a coming king, and the misunderstanding likely to arise in the heathen mind on that subject, may very well have been the cause of such collision.

The Christians whom St. Paul found at Rome were, no doubt, mixed to a great extent among the Jews; but the origin of the Church there is a matter of very great obscurity. The only clue we have to it is the notice in the Acts that among the various people assembled in Jerusalem on the day of Pentecost were "strangers of Rome, Jews, and Proselytes." These may, and probably did, carry back with them tidings of the marvels they had witnessed, which must have had the effect of sowing the seeds of Christian faith in their own minds, and so they would naturally become the centres and causes of dissemination of that faith in the minds of others. It is evident that many, if not most, of the Christians were of Jewish antecedents, both from what is said in the last chapter of the Acts, where the brethren who went to meet the Apostle at Appii Forum and the Three Taverns seem at any rate to be connected with the Jews mentioned afterwards, though of course distinct from them; and also from the great familiarity everywhere assumed, in the Epistle to the Romans, of the persons addressed with a Jewish tone of

thought and education. It can hardly be that such persons had not in former years been much associated with Jews, even if they were not of Jewish origin themselves. Among the salutations in this Epistle are the names of some whom the writer calls "his kinsmen, who also were in Christ before him." These persons would, of course, be Jews. Then we have the friends and brethren, who had conversed with and been instructed by Aquila and Priscilla, who would be partly Jews and partly Gentiles, though, perhaps, chiefly the latter. But in the heathen world there would be a general tendency to confound the Jewish and Christian elements in the population of Rome, and they were, not improbably, thrown together in a local juxtaposition, as well as morally connected.

It would be highly interesting to know in what part of the imperial city the Apostle Paul was quartered. His mention of Cæsar's household, Phil. iv. 22, and the Prætorium or palace in i. 13, would seem to hint that he was stationed in the neighbourhood of the household troops who kept guard about the imperial palace on the Palatine Hill. It was to them, apparently, that the Julius belonged who had the charge of St. Paul on his journey to Rome.

The most northerly of the hills on the left bank of the Tiber is the Pincian; the Quirinal, the

Viminal, and the Esquiline, follow in succession, as separated spurs of the same mountain, which, joined at the base on the east, approximate towards the west after the manner of a horse-shoe. Confronting these three hills on the south are the Capitoline, the Palatine, and the Cælian, lying in a semicircular form, while still further to the south and beyond this semicircle is the Aventine, which rises closely from the Tiber. The ancient Campus Martius lay between the river and the Pincian, Quirinal, and Capitoline hills. The principal part of the modern city is included in this area and is traversed by the Corso, which is the Regent Street of Rome, and about a mile in length. It is terminated on the south by the Capitoline Hill, which forms the boundary between the modern and the ancient city. The Palatine, the Aventine, the Esquiline, and the Cælian, though included within the modern walls, are comparatively waste as regards human habitations, and are occupied mainly with vineyards, gardens, and convents. Modern Rome is divided in two parts by the Corso; the upper town is that on the north and east, and is the foreign quarter and the chief residence of the English visitors. It is the healthiest part of the city, and contains the best houses. The Rome of the Middle Ages, which rose out of the ruins of the imperial city, had nearly disappeared at the

commencement of the sixteenth century, and the present city is not older than the time of Sixtus V., A.D. 1585–1590. It is divided into fourteen districts or Rioni, of which two only are on the right bank of the Tiber. These districts correspond in number, but in nothing else, to the regions into which Augustus divided ancient Rome, for eleven of them are comprised within the limits of the present city, while only three are assigned to the much larger area of the ancient city.

At the foot of the Vatican stands the marvel and glory of Christendom, St. Peter's, which, being the greatest architectural achievement of that worship of which it is the centre, is to be regarded also as the indirect cause of the Reformation, inasmuch as the reaction of Luther's teaching was stimulated by the sale of indulgences, to which Julius II. and Leo X. resorted to defray the expense of completing it. Immediately in front of St. Peter's is the Palace of the Vatican, the residence of the Pope, from whence a covered gallery leads to the Castle of St. Angelo, on the right bank of the Tiber. This gallery was partially destroyed by the Republicans in 1849. The castle, which is the fortress of Papal Rome, was originally built by Hadrian as his mausoleum, and after his time many of the emperors were buried there. Here a bridge crosses the Tiber, which represents the ancient Pons Ælius.

The main portion of it is ancient, and medals of Hadrian still exist, which show the bridge exactly as we see it now, with three large central arches, and smaller arches on either side. Not far from where St. Peter's now stands were the gardens of Nero, in the Vatican. Here it was that, under his persecution, the Christians, wrapped in the skins of wild beasts, were torn to pieces by dogs, or, dressed in shirts steeped in pitch, were set on fire to serve as torches in the midnight games.

When St. Paul entered Rome by the Appian Way, he passed between the Cælian on the right and the Palatine on the left, till he came into the Sacra Via, which some fifteen or twenty years later was spanned by the Arch of Titus, commemorating the overthrow of that polity which was to make way for the setting up of the universal kingdom whose advent Paul proclaimed, and which was to give laws to a vaster and nobler empire than that of Rome itself. On the right of the point where the Appian Way joined the Sacra Via, was afterwards erected and dedicated, by the same emperor, the vast amphitheatre, the remains of which still exist, and are as well known as the Colosseum, and which was so called from a colossal statue of Nero that stood near it. The Sacred Way led from this point to the Forum, the heart and centre of Roman activity and life; and above the Forum rose the Capitoline,

with the ancient citadel, so famous in Roman history, and the Temple of Jupiter Capitolinus.

It is hard, in the midst of so much of thrilling and immortal interest, to single out any one object of special interest; but, for its bearing on sacred history and on biblical illustration, there is no monument of greater interest than the Arch of Titus. And this is of the utmost value, as confirming in many important particulars the literal accuracy of statements in Scripture and the Old Testament. It is quite conceivable that the spirit of historical scepticism might not have shrunk from throwing discredit on the existence of the Temple and the nature of its furniture, if for any reason it became desirable to do so; but the permanent memorials preserved in this beautiful monument have for ever made that impossible. We can still see on it the golden table and the silver trumpets, and the candlestick of seven branches, and but for the bas-reliefs on the arch of Titus we should not have known what these were like: the only authoritative representation of them that we have is furnished by these sculptures. It may be worth remembering that this famous candlestick of solid gold, that had been brought to Rome among the spoils of Titus, fell into the Tiber from the Milvian bridge when Maxentius was overthrown by Constantine.

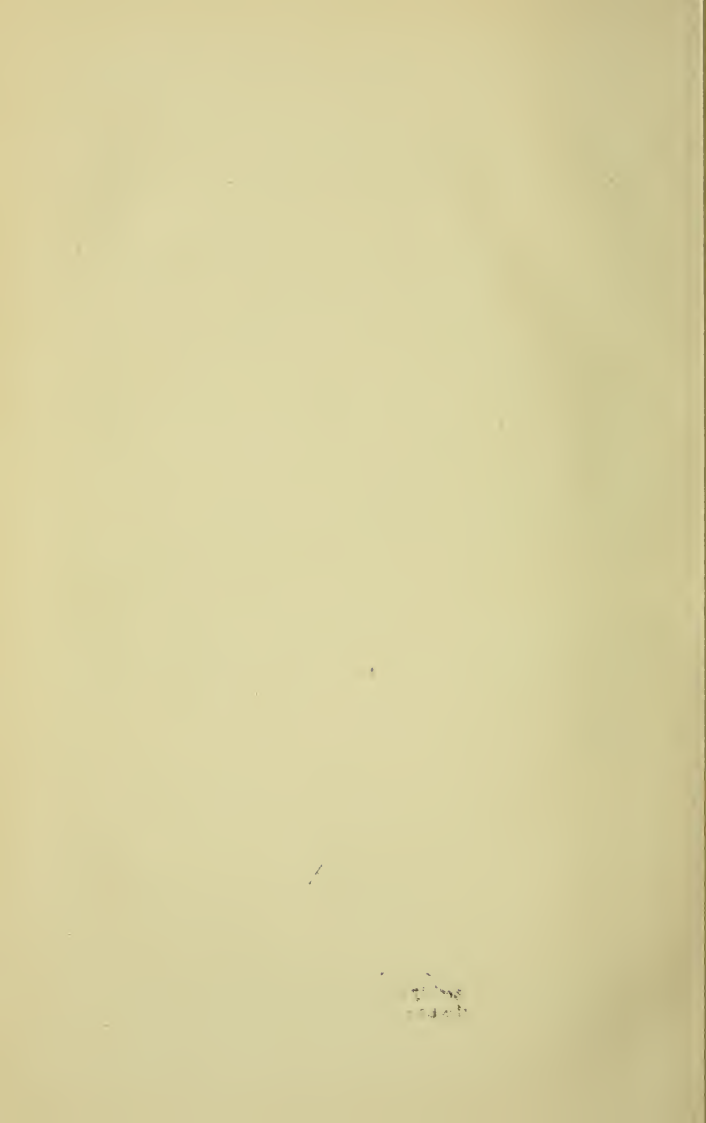
It is useless to attempt anything like a description in detail of the wonders of modern or of ancient Rome; and to relate its history, first and last, would be to relate well nigh the history of the world. We may briefly remark upon the five epistles that are the imperishable record of St. Paul's stay at Rome, and so bring to an end these notices of the more important cities that were visited by him in his apostolical and missionary journeys.

And first we must notice how his ardent wish to visit the metropolis of the ancient world, expressed Acts xix. 21, Rom. i. 15, was actually fulfilled. He hoped to go thither, but it was as a prisoner that he went. His heart, doubtless, misgave him when, after escaping the perils of the deep, and having left Puteoli, he drew nearer and nearer, along the Appian Way, to the goal of former wishes, until he was met by one party of brethren at Appii Forum, and by another some ten miles further on, at the Three Taverns, and whom when he saw he thanked God and took courage. This is a true sample of human life. We long for the fulfilment of a cherished idea, but the fulfilment of it is so different from the anticipation, or it is fulfilled in a way quite other than we should have chosen. Well for those who, like this great servant of God, can thankfully hail their Master's will, whether it is accomplished in the overthrow of

their own will or in the fulfilment of it to their cost and sorrow!

We do not sufficiently bear in mind, that during the two years or more of the Apostle's first visit to Rome he was chained by the arm to a soldier night and day, and perhaps to two soldiers by night. In this condition he preached, and converted one sinner in his bonds (Philem. 10); in this condition he received all that came to him in his own hired house; and in this condition he wrote his Epistles to Philemon, the Ephesians, Philippians, and Colossians. The four letters have an intimate relation to each other. In all he speaks of himself as a prisoner or in bonds, Phil. i. 7; Eph. iii. 1; Col. iv. 18; Philem. 10. It is supposed by Alford that the Epistle to the Philippians was the latest of these four, because he seems to have less freedom, i. 13—18, than he had, for example, Eph. vi. 19, 20; and because he seems, ii. 23, to be expecting shortly a decision of his cause. There is also, the same writer says, a spirit of anxiety and sadness throughout this Epistle; but I wish to observe that, however true this may be, we have here the thrice-repeated exhortation to rejoice, Phil. iii. 1, iv. 4, together with the noble confession of the Apostle's own contentment and inward peace, iv. 11, 18. Sad though his letter to Philippi may be, it is also a treasury of joy, and thus serves to

illustrate, in a real and living way, the precious characteristics of that faith of which it is a glorious monument. It is only the cross of Christ which can impress upon the trials and vicissitudes of life the stamp of heavenly peace and joy. The Epistle to Philippi shows that St. Paul had found it do so, and thus that document becomes a standing witness to the power of the Gospel in the case of him who was one of its foremost martyrs. And this undercurrent of Christian joy, so discernible in the Epistle to the Philippians, passes, in the Second Epistle to Timothy, which was probably written when the Apostle was for the second time a prisoner in Rome, into the exuberant fulness of triumphant confidence and joyous anticipation of glory expressed at 2 Tim. iv. 6, 7, 8, 18. It was at Rome that he found a martyr's grave; at Rome that he learnt also the truth of his own confession, "To me to die is gain."



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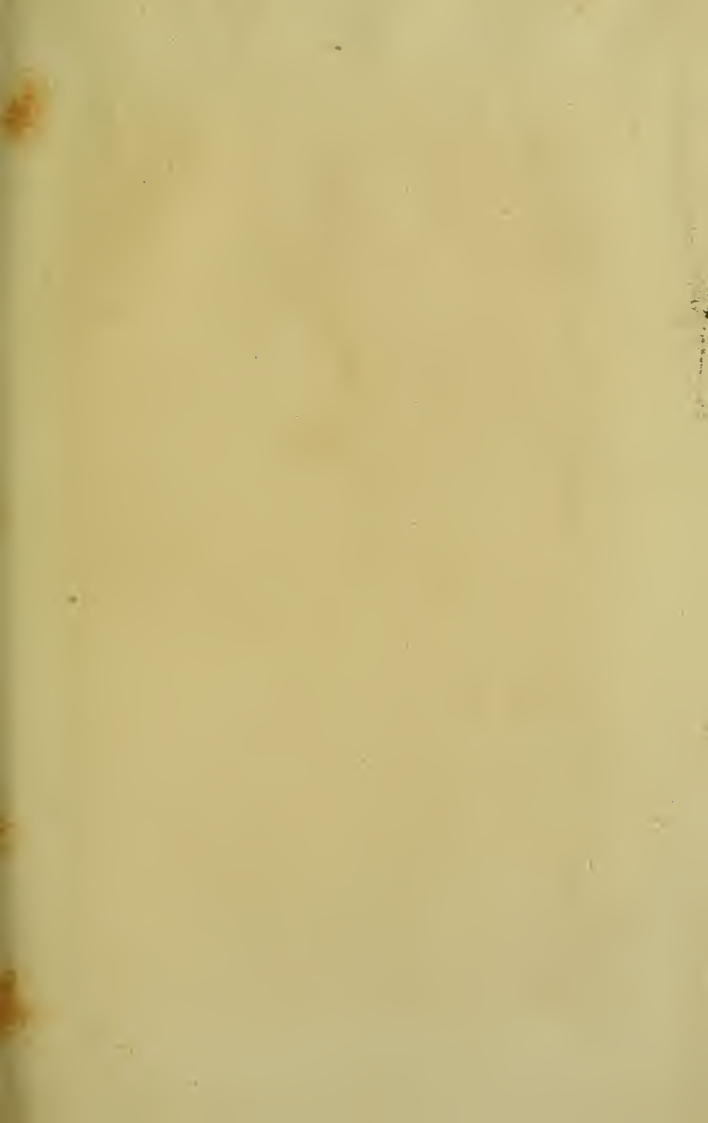
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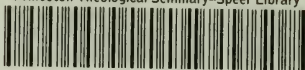
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